G. R. S. 59]

GPB—15,000—22-7-14

GENERAL AND REVENUE SECRETARIAT.

~~191~~ 1904-05.

(Muzrai)

File No. 419

Serial Nos.

Papers Filed.

*Month*__________

SUBJECT.

Disbursement of the allowances due to the descendants of Rangachar & Tatachar for attending the Krishnaraja mudi utsavam at Melkote.

PREVIOUS REFERENCES	LATER REFERENCES

MUZRAI SECRETARIAT

OFFICE NOTE.

File No.

SUBJECT.

Re disbursement of the allowances due to the descendants of Rangachar & Tatachar for attending the Krishnarajmudi Utsavam at Melkote

From

The Dy Commr, Mysore Dt

No. 166 Dated 16th Sept. 1905

Printed copy sub(?)

Final orders of Govt have been passed regarding the allowances due to the Acharyapurushas during the Krishnaraj Mudi Utsavam at Melkote (Vide Pro: No 2999-3000 d/ 4th April 1904)

In para 8 of the aforesaid order the Dy Commr was requested to report whether Rangachar & Tatachar - 2 Acharya purushas - were worthy of the honor & held in esteem, on receipt of which orders regarding the payment of the all[owan]ces due to them were promised

File No. of Muzrai Secretariat.

(Tippd letter No 166 dd 16-9-05

The Dy Commr. has submitted a detailed report in which he says that Rangachar is dead, leaving behind him, his 3 grandsons & that Tatachar also is dead leaving behind him 2 sons. Viraraghavachar, son of Tatachar & Anantakrishnamachar grandson of Rangachar are reported to have attended the Utsava of 1904-05 with sufficient followers & being learned & venerable, the Dy Amildar of French Rocks disbursed the amount due to them for 1904-05, & in explanation he states that as these persons came to Melkote when plague was raging there & attended the Utsavam with suffct. followers & complained of pecuniary inconvenience, he disbursed the honorarium to them.

A Mahazar attested by several Acharyapurushas dd 12th Octr 1904 has been obtained in which it is stated that all or any one of the descendants of the two Acharyapurushas are [illegible] & worthy of the honors.

2. The Dy Commr. recommends that the claims of the descendants

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of Rangachar and Sotachar may be favourably considered.

3. The Government order of the 4th April 1904 laid down in para 5 the conditions on which the continuance of the allowance should depend in future, and observed that the claims of the two Acharyapurushas viz Rangachar and Sotachar must be settled in accordance with those views. The Dy Commr was accordingly requested to submit a detailed report as regards the two Acharya-purushas - Final orders of Govt were promised on receipt of a reply from the Dy Commr on the points raised in para 8 of the order - That being the case, the Dy Amildar of French Rocks, Mr Narayanaswami moodr disbursed the Tasdik amount

to the descendants of the two Acharyapurushas, in 1904, that is after the receipt of the Govt. order. For such payment he did not obtain the orders of either the Dy. Commissioner or of Government. He recommends ~~ma~~ payment of the arrears also –

4. The Asst. Commissioner Mr K. Srinivasa Rao is of opinion that the learning of the two persons viz Veera Raghavachar and Ananta Krishnamachar, who have been recommended by the Dy. Amildar, should be ascertained by some competent authority.

5. Now the questions involved in this connection are: –

(i) When did the Acharyapurusha Rangachar and Tatachar die, who received their allowances

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after their death, for what years and on what authority payment was made to them in each year.

(ii) What special Sanads or orders were held by Rangachar and Iatachar for the allowance in question

(iii) Rangachar is reported to have left behind him 3 grand-sons viz Srinivasa Seshachar, Rangachar and Ananta Kistnamachar; and Iatachar is said to have left behind him two sons viz Veera Raghavachar and Subbaramachar. On what considerations are Anantakistnamachar and Veera Raghavachar preferred by the Dy Amildar for the Continuance of the allowance of the deceased Acharyapurushas.

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And (iv) was the Dy Amildar right in having disbursed the Tasdik amount of 1904 to the representatives of the deceased Acharyapurushas without the previous orders of his superiors

Call for infn on these points
[illegible] 11/6/06

6. The question of the change of Bonavand of the two other Acharyapurushas viz Tirumale Srirangachar and Nekkalapure Srinivasa Raghunathar was before the Dewan Saheb, and it is now under correspondence between this Office and the Dy Commr. submitted for orders

Dft. Submtd. [illegible] 1/6

[illegible] 26/9/05

Send a telegram to the Dy Comr for a reply at once [illegible] 27/6/06

Telegram sent 27-6-06 [illegible]

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Note continued :-

The information on the several points noted on pages 4, 5 and 6 of this note, was called for as directed and the Dy. Commr. in his letter No. 5 d/ 5th July 1906 reports as follows.

:- That Rangachar & Tatachar died about the years 1849 & 1860 respectively, that after Rangachar's death the honors were being shown to Anniahchar till 1877 under orders of the Division Huzur, that after Anniahchar's death, Sreenivasachar got the honors under orders of the Hassan Dt. Muzrai Officer & that after the latter's death, the honors were transferred to Ramachandrachar (father of Sreenivasachar), Krishnachar (son of Rangachar) & Narasimhachar (uncle

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of Sreenivasachar).

That after Tatachar's death, his son Vedanta Raghavachar enjoyed the honors & that after him, his son Sreenivasachar, Viraraghavachar & Sitaramachar (sons of Tatachar) & Venkatakrishnamachar (grandson) were being shown the honors under Sreerangapatam Amildar's No. 218 d/ 21st July 1886.

That as the names of Acharyapurushas who had to attend the Utsavam were not definitely specified different members of the family used to attend according to their conveniences & that the amount named in the margin have not been disbursed to them.

That the descendants of the Acharyapurushas appear to be deserving

That Mr. C. R. Narainsami Mood. then Amildar of French Rocks paid

(1) All. C. to the 2 persons for the years 1893-4 & 1894-5 = 561-14-4
(2) son of Tatachar 7 1896-7 — 140-7-7
(3) 2 persons for 1899-1900 — 280-15-2
(4) 1900-1901 — 280-15-2
(5) 1901-1902 — 280-15-2
(6) 1902 & 1903.

Muz. 8A]

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the amount to the Acharyapurushas as they attended the festival with sufficient followers at a time when Plague was raging at Melkote & complained to him that they had no money to go back & that if his action was objectionable, he regretted the same —

Submitted

[illegible] 30/7/06 [illegible] 31/7/06

MUZRAI DEPARTMENT.

OFFICE NOTE.

Subject.

Arrears of allowance due to Srinivasa Raghavachar, one of the four Acharyapurushas of the Sri Narayanaswami temple at Melkote.

LAST REFERENCE:—

~~Letter~~ Petition No. 1683 dated 31st October 1904 from Srinivas Raghavachar.

The petitioner states that he has preferred an appeal against the order of Government No. 2999-3000 dated 4th April 1904, to the Dewan.

He states that he performed Santarpane during the Krishnaraja Mudi Utsava from 1891 to the date of passing the Govt order cited above & that he has expended a large sum and prays that the allowance payable to him from 1891 till the date of Govt order cited above discontinuing his allowance, may be ordered to be disbursed to him.

A Paras 5 and 7 of the Govt order of 4th April 1904 explain clearly why the allowance payable to the petitioner has been stopped

The petitioner states that the allowance is in arrears since 1891, but it is seen from para 1 of Govt order referred to above that the allowance was withheld in 1893.

Annual allowance to each of the Acharya purushas is Rs 140-7-7 and it is payable out of the Tasdik allotment for the Krishnarajamudi Utsavam in the Sri Narayanaswami temple at Melkote.

Subd for orders

[illegible]
2/12/04

I have subd the File today for orders on Rangachari's petn. Keep this back until orders are recd. [illegible] 12/7/05

1901-1902

FROM H. Ramanujaiyengar Esq.
Offg Deputy Commissioner
Mysore District

[illegible] MYSORE
RECEIVED
Date 23-12-01
REG. NO 550
MUZRAI BRANCH

19

To L. Anantaswami Rao Esq B.A.
Deputy Secretary to the Govt. of Mysore
Muzrai Department

Dated 18th December 1901

Despatched 20th

Received 21

General No.

No.

Enclosure No.

[illegible]

Forwarding bills for the amounts payable to Srirangachar and Srinivasachar Acharya Purushas during "Krishnaraj Tirumal" ~~at~~ utsavam at Melkote

OFFICE OF ... OF MYSORE
RECEIVED
Date 23-12-01
REG. No 5570
MUZRAI BRANCH

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] 1901 [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] 1893-94
[illegible] 1894-95
[illegible] 1895-96

[illegible]

[illegible] 2 3-1901 [illegible]

649 [illegible]

[illegible]

[illegible]

[illegible] 3 12-01 [illegible]

[illegible] 888 [illegible]
221

[illegible]

[illegible]

[illegible]

(2)

Proceedings of the Govt of Mysore
Mysore

Read Correspondence ending with the Mysore Dy Commr's Roobkari No 1032 d/28 Jan 95.

Order thereon No 47
Dated Bangalore 13 Jany 95

In Aug 1890, it was brought to the notice of Govt that one Tirumale Sreerangachar of Sosale and 3 others Shrivishnava Acharya purushas who had been granted special allowances for the feeding of pilgrims assembling on the occasion of the Sree-Vairamudi Utsavam observed in the Melkote temple every year in the month of Ashada had not been performing the Santarpane in fulfilment of

6. With reference to the above, the Govt are pleased to direct that the current year's allowance is payable to Insukdar No 3 Karyakarta Rungachar be disbursed to his representatives on their performing the Santarpane this year on the specified scale.

7. As regards the allowances of the other 3 Acharya purashaws viz Tirumale Sriramgachar, Ukkalgere Sreenivasa Raghavachar and Sreenivasachar grandson of Tatachar. These persons should be informed that the Govt cannot accept the contention; that the grants were intended merely as a matter of personal honour

a Santarpané at Melcota during the 10. days of the Sree Krishnaraj Mudi Utsavam. But the heirs and representatives of the above mentioned grantees now contend that the grants in question were made by H.H. Krishnaraj Wadyar III only as a matter of personal honor and did not carry with them any special obligations as to the performance of santarpanes. This contention, the Govt observe is wholly untenable. The terms of the temple Sasteh Patty are quite clear and specific on the point, and the old temple accounts filed with the correspondence also shew that the santarpané in question have been duly performed in past years and that . . .
a report from the Dy. Comr stating to what extent the santarpané has been performed by each during the 2 years in question, and what portion of the allowances may be fairly paid to them on that account.

Regd no 125 — Sd/ A. Sreenivasacharlu
23.7.95 — Secretary

No 40
Enclo. one file.

Dy. Comr Office Mysore Dt.
Dated. Krishnarajpete
20/21, July 95.

Copy forwarded to the Sub Dn. office French Rocks for further action and early reply to para 8. The file of Vernacular papers is herewith Enclo.

Sd/ Venkat Varada Iyengar
Dy. Comr. Mysore Dt.

No 3. Karyakarta Rungachar and No 4 Talachar did no Santarpanas whatsoever.

5. Since the receipt of the Dy Comr's Roobkar read above one Chakravarti Singrachar a representative of the original grantee No 3. Karyakarta Rungachar. has deposed before the Mujrai Supernt on the 6 May 95, giving up his contention about the alleged unconditional nature of the grant and promising on behalf of himself and his Cosharers to perform the Santarpanas regularly in future and render accounts thereof to the temple authorities before applying for the payment of the allowances every year.

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the conditions of the grants, and yet they continued to receive the allowances in question. On this, an enquiry into this matter was ordered, and pending such enquiry the payment of the allowances in question was directed to be withheld.

2. With the Deputy Comr's Roobkar read above the records of the Enquiry have been submitted for the orders of Govt.

3. On a perusal of the temple Instik pottz, it is observed that of the allowances set apart for the Sri Vairamudi Utsavam, a sum of Rs 561. 14 4 has been granted to 4 individuals as noted in the margin for the special purpose of each of them performing

1. Sreerungachar Vattacee Annangar Rs 140.
2 Sreerungachar 140.
3 Rungachar. Karyakarta Sarahak Mutt 140.
4. Talachar 140.
561. 14 4

but that on the other hand, the payment of the allowances are only conditional on this performing Santarpanes during the 10 days of the Sree Krishnaraj Mudi Utsava, and the Dy. Comr. will disburse to them their current years allowances if they perform the Santarpane this year as laid down in the Tastik Patty and not otherwise.

8. Finally as regards the arrears of the allowances due to Tirumale Sreerungachar and Ukkalagre Sreenivasaraghavachar both of whom are reported to have performed Santarpanes during the last 2 years only partially, final orders will be passed on receipt of ... Accounts thereof together with nominal lists of persons there fed have been rendered to the temple authorities.

4. The Amildar of Seringapatam in his report to the Sub Division Officer French Rocks No 152/1169 Dt 6th Jan 1895 states that during the Utsavas that took place in the last 2 years (Ashada of 93-94), Tirumale Sreerungachar and Ukkalagre Sreenivasa Raghavachar the respective representatives of the original grantees, No 1 Sreerungachar, No 2 Sreenivasachar did each perform the Santarpane only on a very limited scale and not to the extent specified in the Tastik Patti which the representatives of the other grantees

(೫೨)

ಕಪ್ಪು ಕಾಯಿ ಮೊಹರು ಯಿದೆ.

ಕೃಷ್ಣರಾಜ ವಡಯರವರು

ಯುವಸಂವತ್ಸರದ ವೈಶಾಖ ಬ ೩೦ ಬುಧವಾರದಲ್ಲು ಶ್ರೀಮತು ॥ ॥
ಅರಮನೆ ಶಿಮೆ ಗಡಿಗಳ ಆಮಿಲ ಕಿಲೆದಾರರಿಗೆ ಬರಸಿ ಕಳಹಿಸಿದ ನಿರೂಪ ಅದಾಗಿ
ಅರಮನೆ ಯಿಲಾಖೆ ಸಮುಖದ ವಿದ್ವಾಂಸ ವೇದಮೂರ್ತಿ ಶ್ರೀರಂಗ್ಗಾಚಾರರು ತಿರುಪತಿಗೆ ಹೋಗಿ
ಶ್ರೀದೇವರ ಶೇವೆ ಮಾಡಿಕೊಂಡು ಬರುವಲ್ಲಿ ಹೋಗವಲ್ಲಿ ಸಹ ನಿಂಮ ನಿಮ್ಮ ತಾಲೋಕು ಮಾರ್ಗವಾಗಿ ಬಂದಲ್ಲಿ ಯಿಳಿ
ಯುವಬಗ್ಯೆ ಮನೆ ಬಿಡಿಸಿಕೊಟ್ಟು ಯಿಳಿದ ಮಜಲಲ್ಲಿ ದಿನ ವಂದಕ್ಕೆ ಐವತು ಜನದ ಸೊಪಸ್ಕರ ಲವಾಜಮೆ ಪ್ರ
ಕಾರ ಕೊಡುವದು ಸ್ವಂತ ಯಿತು ಕುದುರೆ ಹಾಜರ್ ಆಸು ನೋಡಿಕೊಂಡು ತಕಷ್ಟು ಹುಲ್ಲು ಹುರುಳೀ ಕುಂ
ಬಾರನಗ ಶೂದ್ರಜನರಿಗೆ ಯೆಣಿಕೆ ಮಾಡಿಕೊಂಡು ಜನ ವಂದಕ್ಕೆ ಪಕಾ ವಂದು ಶೆರು ಅಕ್ಕಿ ದುಡು ವಂದು ಯಿ
ಮೆರೆಗೆ ಕೊಡ್ಸಿ ಸಂದ ಸಾಮಾನಿಗೆ ರಶಿತಿ ತೆಗದುಕೊಂಡು ಕ್ರಯದ ಪಟ್ಟಿ ಹಜೂರಿಗೆ ಕಳಹಿಸುವದು ಯಿಳಿ
ದ ಬಳಿ ಕಳ್ಳರ ವುಪದ್ರವ ಯಿಲದಂತೆ ಖಬರದಾರಿ ಮಾಡಿಸೀ ಮುಂದನ ಗಡಿವರಿಗೆ ರಹದಾರಿ ಬಗ್ಯೆ ಆಳ
ಕೊಟ್ಟು ರವಾನೆ ಮಾಡುವದು ನಿಂಮ ನಿಂಮ ತಾಲೋಕಿನಲ್ಲಿ ಯಿರುವ ದೆವಸ್ತಾನದ ದೇವರ ದರ್ಶನದ ಬಗ್ಯೆ ಬಂದಲ್ಲಿ
ಮರ್ಯಾದೆಯಿಂದ ತೀರ್ಥಪ್ರಸಾದವಂನು ಕೊಡಿಸಿ ಯಿಮೆರೆಗೆ ಹೋಗುವಲ್ಲಿ ಬರುವಲ್ಲಿ ಸಹ ಸದರಿ ಕಟ್ಲೆ ಮಾ
ಡ್ಸಿ ಯಿರು ಮೆರೆ ನಡಕೊಂಡು ಕಳಿಸುವದು ತಾರೀಕು ೭ ನೆ ಮಾಹೆ ಜೂನ್ ಸನ್ ೧೮೧೫ ನೆ ಯಿಸವಿ ಖತ ಪ್ರ
ಸಂನ್ಯೆಯ ಮುನಷಿ ಹುಜೂರು ಯೀಬಳ ಶ್ರೀಕೃಷ್ಣ ಯೆಂದು ಸೈನು ಯಿದೆ

[ಅಸಲಿಗೆ ಸರಿಯಾದ ನಕಲು]

(೫೩)

ಕಪ್ಪು ಕಾಯಿ ಮೊಹರು ಯಿದೆ

ಕೃಷ್ಣರಾಜ ವಡಯರವರು

ಭಾವಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೫ ಭಾನುವಾರದಲ್ಲು ಶ್ರೀಮತು ॥ ॥
ಅರಮನೆ ಶಿಮೆ ಗಡಿಗಳ ಆಮಿಲ ಕಿಲೆದಾರರಿಗೆ ಬರಸಿ ಕಳುಹಿಸಿತ ನಿರೂಪ ಅದಾಗಿ ಸಮುಖದ ವಿದ್ವಾಂಸ
ಶ್ರೀನಿವಾಸಾಚಾರು ಶ್ರೀರಂಗ್ಗಾಚಾರು ಸಹ ಖ್ಯಾವಾರಿ ಹಮರಹ ಬರುವದರಿಂದ ಯಿವರಿಗೆ ಪುನಹ ಮಹಿಶೂ
ರಿಗೆ ಖ್ಯಾವಾರಿ ದಾಖಲಾಗುವರಿಗು ದಿನವಂದಕ್ಕೆ ಜನವಂದಕೆ ಪಕಾ ಮೂವತು ಶೆರು ಅಕಿ ತಕ ಸೊಪಸ್ಕರದ
ಮೆರೆ ಜನ ಯಿರಡಕೆ ಪಕ್ಕಾ ಅರವತು ಶೆರು ಅಕ್ಕಿ ಅದಕೆ ತಕ ಸೊಪಸ್ಕರ ಕುದುರೆ ಯತ್ತಿನ ಮೆವಿಗೆ ತಕಷ್ಟು
೨೦
ಹುಲ್ಲು ಯಿವರ ಕುದುರೆಗೆ ತಕಷ್ಟು ಹುರುಳಿ ಸಹ ಕೊಟ್ಟು ಯಿವರ ಕಡೆಯಿಂದ ರಶಿತಿ ತೆಗದುಕೊಳುವದು
ತಾರಿಕು ೧೫ ನೆ ಮಾಹೆ ಜನವರಿ ಸನ್ ೧೮೧೫ ನೆ ಯಿಸವಿ ಖತ್ತ ಪ್ರಸಂನ್ಯೆಯ ಮುನಷಿ ಹುಜುರು ಯೀಬ
ಳ ಶ್ರೀಕೃಷ್ಣ ಯೆಂದು ಸೈನು ಯಿದೆ

[ಅಸಲಿಗೆ ಸರಿಯಾದ ನಕಲು]

ಅನ್ನಿ

To

ALL WHOM IT MAY CONCERN.

Permit the Bearer Tirmully Krishna Achary "Samook Vidwounce" in the service of His Highness the Rajah of Mysore to pass and repass without molestation from hence to Sreerangum and Ramashwer with as follow :—

4 Palankeens, 10 Horses, 5 Bundies,
10 Bullocks, 10 Peons with Arms, One
Guard of Sepoy and 100 followers.—

H. CASAMAJOR,

(Sd.) RES.

Mysoor Residency,
11th March, 1830.

MYSOOR
RESIDENT

MYSOOR RESIDENT

MYSOOR, 23d JUNE 1815.

To

ALL WHOM IT MAY CONCERN.

Permit the the bearer hereof Srirangachawry, a servant of the Mysore Government to proceed from hence to Triputty on a pilgrimage with the undermentioned articles, Baggage &c., &c., without molestation.

Palankeen 1	Horses 2
Dhoole 1	Brahmins 60
Bullocks 6	Peons with Arms 6

Servents 40 and Baggage.

G. RICHARD SULLIVAN,

(Sd.) Hd. Assistant British Resident.

ಹಾಲಿಜಾರೀಯಲ್ಲಿ ಇರುವ ತಸದೀಕು ಪಟ್ಟಿ.

ಮೈಸೂರು ಡಿ॥ ಆಫೀಸು ಮುಜರಾಯಿ ಇಲಾಖೆಯಲ್ಲಿ.

ಶ್ರೀರಂಗಪಟ್ಟಣದ ತಾಲ್ಲೂಕ್ ಮೇಲ್ಕೋಟೆ ಶ್ರೀ ನಾರಾಯಣ ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ನಡೆಯುವ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ತಿರನಾಳ್ ಉತ್ಸವದಲ್ಲಿ ಪರಸ್ಥಳದ ತ್ರಿಮತಸ್ಥ ಬ್ರಾಹ್ಮಣರ ಸಂತರ್ಪಣೇ ಬಗ್ಯೆ ಮತ್ತು ಆಗಮಿಕ ಅರ್ಚಕರಿಗೂ ಸಹಾ ಜಿನಸಿಗಳು ಸಲ್ಲಬೇಕೆಂದು ವಿಧಾಯಕವಾಗಿರತಕ್ಕ ತಸದೀಕ್ ಪಟ್ಟಿ ಕಾಪಿ ಕೊಡಿಸಬೇಕೆಂದುವಗ್ಯೆರೆ ತಿರುಮಲೆ ಶ್ರೀರಂಗಾಚಾರ್ ಬರೆದುಕೊಂಡ ೧೬-೫-೧೯೦೧ನೇ ತಾ॥ ಅರ್ಜಿ ಮೇಲೆ

೧೮೪೯ನೇ ಇಸವಿ ಆಗಬಹುದು ಮಾಹೆ ಸೌಮ್ಯ ಸಂ॥ ದ ಆಶ್ವೀಜ ಮಾಸದಲ್ಲೂ ಸಾಬಕು ಪ್ಲವಸಂವತ್ಸರದಲ್ಲಿ ಡಿವಿಜನ್ ಹುಜೂರು ೯೫ ನೇ ನಂಬರು ಹುಕುಂ ಸಾದರಾಗಿ ನಿತ್ಯಕಟ್ಲೆ ಹೆಚ್ಚುಕಟ್ಲದ ಘಾತ್ರೆವಗ್ಯೆರೆ ತಪಶೀಲ್ವಾರು ಪಟ್ಟಿ ತಯಾರಾಗಿ ಡಿವಿಜನ್ ಹುಜೂರಿಗೆ ರವಾನೆ ಆಗಿರುವ ಪಟ್ಟಿವಾಖಲೆಮೇರಿಗೆ ಎಂದು ಶಿರನಾಮೆ ಇರತಕ್ಕ ಬುಕ್ಕಿನಲ್ಲಿ ಮೇಲ್ಕಂಡ ಭಾಗದ ಕಾಪಿ ತಯಾರ್ಮಾಡಿಧೆ.

ಪರಸ್ಥಳದ ಬ್ರಾಹ್ಮಣರಿಗೆ ಸಮಾರಾಧನೆ ಮತ್ತು ಅರ್ಚಕ ಅಳಸಿಂಗ್ರಭಟ್ರ ಮಗ ಯೋಗಾನಂದ ಭಟ್ಟರಿಗೆ ಹುಜೂರು ನಿರೂಪ ಪ್ರಕಾರ ಆಚಾರ ಪುರುಷಗಟ್ಲೆ ಪದಾರ್ಥ ಸಲ್ಲತಕ್ಕದ್ದಕ್ಕೆ ಸಹಾ ಲವಾಜಮಾ.—೬೦—೦.

೧೨—೦ ಹುಜೂರು ನಿರೂಪಪ್ರಕಾರ ಅರ್ಚಕ ಅಳಶಿಂಗ್ರಭಟ್ಟರ ಮಗ ಯೋಗಾನಂದ ಭಟ್ಟರಿಗೆ:— ಆಚಾರಪುರುಷಕಟ್ಲೆ ಮರಿಯಾದೆಮೇರೆ ಪದಾರ್ಥದ ಜಿನಸಿ ಕ್ರಯ.

೪೮—೦ ಉತ್ಸವ ಹತ್ತು ದಿವಸವೂ ಪರಸ್ಥಳದ ತ್ರಿಮತಸ್ಥ ಬ್ರಾಹ್ಮಣರ ಸಂತರ್ಪಣೆ ಒಗ್ಯೆ.—

೧॥೨÷ ನಗದು.—
೪೬—೨॥= ಜಿನಸಿ.
೪೮—೦

೬೦—೦ ಜುಮ್ಲಾ.

ಅರ್ಚಕ ಅಳಶಿಂಗ್ರಭಟ್ಟರಿಗೆ ಹುಜೂರು ನಿರೂಪದ ಮೇರೆ ಆಚಾರಪುರುಷ ಕಟ್ಲೆ ಮರ್ಯಾದೆ ಪದಾರ್ಥ ನಡದು ಬರುವದಕ್ಕೆ ಈ ಬಗ್ಯೆ ಹಜೂರ ನಿರೂಪ ಮರಕುಂ ॥ ವಿರೋಧಿಸಂವತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೧೦ ಬುಧವಾರದಲ್ಲೂ ಶ್ರೀ ಮತು ॥ ॥ ಮೇಲುಕೋಟೆ ದೇವಸ್ಥಾನ ಪಾರಪತ್ಯಗಾರ್ರು ಸಮುಖದ ಗುಂಜಾ ಜೋಯಿಸರಿಗೆ ಬರಸಿ ಕಳುಹಿಸಿದ ನಿರೂಪ, ಅದಾಗಿ—ಮೇಲುಕೋಟೆ ಯೋಗಾನಂದಭಟ್ಟರ ಮಕ್ಕಳು ವೇದಮೂರ್ತಿ ಅಳಶಿಂಗ್ರಭಟ್ಟರಿಗೆ ಶ್ರೀ ಶಠಗೋಪಮರ್ಯಾದೆ ನಡಸತಕ್ಕ ಬಗ್ಯೆ ಈ ಶುದ ೯ ತಾರೀಖಿನಲ್ಲಿ ಸನ್ನದು ಅಪ್ಪಣೆ ಕೊಡಿಸಿರುವದು ಸರಿಯಷ್ಟೆ. ಅದೇ ಮೇರಿಗೆ ಶ್ರೀ ಶಠಗೋಪ ಮರ್ಯಾದಯನ್ನೂ ಆಗಬೇಕೆಂದೂ ಇವರು ಪರಸ್ಥಳದಿಂದ ಬಂದು ಹೇಳಿದಲ್ಲಿ ನಡಸುತ್ತಾ ಬರುವದು. ಇದು ಹೊರತು ದೇವಸ್ಥಾನದಲ್ಲಿ ಸದರೀ ಅಳಶಿಂಗ್ರಭಟ್ಟರಿಗೆ ಪರಿವಟ್ಟ ತಿರುಮಾಲೆ ಅರಳಪ್ಪಾಡು ತೀರ್ಥಪ್ರಸಾದ ವಿನಿಯೋಗ ಎಲೆ ಅಡಿಕೆ ಮುಂತಾದ ಆಚಾರ ಪುರುಷಗಟ್ಲೆ ಮರ್ಯಾದೆಯನ್ನು ಸದರಿ ಐಯ್ಯಂಗಾರ್ರಿಗೆ ಆದಮೇಲೆ ನಡಸಿಕೊಂಡು ಬರುವದು. ಇದು ಹೊರ್ತು ಕೃಷ್ಣರಾಜ ತಿರನಾಳು ಶ್ರೀರಂಗಾಚಾರ್ರು ಶ್ರೀನಿವಾಸಾಚಾರ್ರಿಗೂ ನಡಿಯುವ ಮೇರೆಗೆ ಇವರಿಗೂ ಪದಾರ್ಥವನ್ನು ಪರಸ್ಥಳದ ಬ್ರಾಹ್ಮರ ಖವಜಿನಲ್ಲಿ ಮುಸಾಸಬು ನೋಡಿ ತಕ್ಕಷ್ಟು ನಡಸುತ್ತಾ ಬರುವದು. ಬತಾರೀಖು ೧೩ ನೆ ಮಾಹೆ ಸನ್ ೧೮೨೯ ನೆ ಇಸವಿ ಖತ್ತು ಅರಮನೆ ಸುಬ್ಬರಾವು ಮುನಷಿ ಹುಜೂರ್ರು ಸ್ಥಳ ದಾಖಲು ವಿರೋಧಿ ಸಂ॥ ಆಷಾಢ ಬ॥ ೫ ಲ್ಲೂ.

ಈ ಮೇರೆ ಸಾದರಾದ ಬುದ್ಧಿ ನಿರೂಪ ಪ್ರಕಾರ ಹಾಲಿಯೋಗಾನಂದಭಟ್ಟರಿಗೆ ವಿಶಿಷ್ಟ ಮರ್ಯಾದೆಯು ನಡಿಸುವಂತೆ ಡಿವಿಜನ್ ಹುಜೂರು ಹುಕುಂ. ಮರಕುಂ ಆಗಿಷ್ಟು ೨೫ ನೇ ಮರಕುಂ. ಮುಜರಾಯಿ ೧೧ ನೆ ನಂಬರು.

ಹುಕುಂ ಸಾದರಾಗಿ ಇರುವ ಮೇರಿಗೆ ಜನ ೨೫೦ ಕ್ಕೆ.

ಲವಾ ಜಮಾ—೧೨—೦

೪॥೨|||೦ ಮಾಫಿ ಜಿನಸು.

೨—೩÷ ಅಕ್ಕಿ ಶೇರು ೧೨೫ ಐನು ೬॥೦ ಹಿಟ್ಟಿನಬಗ್ಯೆ ೮೧೩೨॥೦ ದರ ಹಲ್ಲು
೧—೦ ತೊಗರಿ ಬೇಳೆ ಶೇರು ೪೦ಕ್ಕೆ ದರ ೪ಲ್ಲೂ.
—೩= ಉದ್ದಿನ ಬೇಳೆ ಸೇರು ೧೨॥ ದರ ೪ ರಲ್ಲೂ
—೨|||೦ ಉಪ್ಪು ಶೇರು ೧೦ ಕ್ಕೆ ೪ ಲ್ಲು
—೪|= ಗೋಧಿ ಶೇರು ಹಿಟ್ಟು ೧೬॥೦ ದರ ೪
—೦|= ಸಾಸುವೇ ಶೇರು ೨ ಕ್ಕೆ
—೪÷ ಹಾಲು ಮೊಸರು ೩೨॥೦ ಗೆ ದರ ೮ ಲ್ಲೂ.
—೧|೦ ಕಡಲೆ ಬೇಳೆ ಶೇರು ೫ ಕ್ಕೆ
೪॥೨|||೦

೬—೩|÷ ಪಚನಿ ಸಜಿನಸು.

೦॥೨॥೦ ಬೆಲ್ಲ ಮಣ ೧॥ ಗೆ.
೩—೧|೦ ತುಪ್ಪ ಮಣ ೧॥೨॥೦ ದರ ೨—೦.
—೦|||೦ ಮೆಣಸು ಶೇರು ೧॥=
—೦|||೦ ಜೀರಿಗೆ ಶೇರು ೧|||= ಕ್ಕೆ.
—೦|೦ ಮೆಂಧ್ಯ ಶೇರು ೧॥=
—೦|೦ ಅರಿಸಿನ ಶೇರು ೧|||೦
—೨॥೦ ಅಡಿಕೆ ಶೇರು ೬॥೦ ಗೆ
೦॥೩= ಎಣ್ಣೆ ಮಣ ॥೨॥೦ ಗೆ ದರ ೧—೦ಲ್ಲೂ
೦॥೨॥೦ ತರಕಾರಿ ಮಣ ೨॥೦ ಗೆ
—೩|೦ ಹುಳಿ ಹಣ್ಣು ಮಣ ೧|೦
—೦||| ಶೀಗೇಕಾಯಿ ಶೇರು ೨॥೦
—೧ ಮೆಣಸಿಕಾಯಿ ಮಣ ೧ ಕ್ಕೆ
೬—೩|÷

೦॥೩॥= ಅದದ್ದು ಜಿನಸು.

⌐೧।೦ ಪತ್ರಾವಳಿ ೨೫೦ ಕ್ಕೆ

⌐೧॥೦ ದೊನ್ನೆ ೫೦೦ ಕ್ಕೆ.

⌐೧।೦ ವಿಳ್ಳೇದೆಲೆ ಕಟ್ಟು ೭॥೦ ಗೆ

⌐೦॥= ಕುಂಬಾರ ನಗ ೧೦ಕ್ಕೆ

⌐೨ ಮೇದನಗ

⌐೨।÷ ಅಡಿಗಬ್ಬು

೦॥೩॥≡

೧೨೧

ಉತ್ಸವ ಹತ್ತು ದಿವಸವೂ ತ್ರಿಮತಸ್ಥ ಬ್ರಾಹ್ಮರಿಗೆ ಸಂತರ್ಪಣೆಗೆ ಲವಾಜಮಾ — ೪೮⌐೦ ಕ್ಕೆ.

೧॥೨।= ನಗದು ೪೬⌐೨॥= ಜಿನಸಿ

೪೮⌐೦

೧॥೨।= ನಗದು ಲವಾಜಮಾ.

೧⌐೦ ಅಡಿಗೆ ಮಜೂರಿ

॥೨।= ಪರಿಚಾರಕ ಮಜೂರಿ.

೧॥೨।=

೪೬⌐೨॥= ಜಿನಸು ಲವಾಜಮಾ

೨೫॥೨।≡ ಮಾಫಿ ಜಿನಸು.

೧೬॥೧॥≡ ಅಕ್ಕಿ ಸೇರು ೧೦೦೦ ಕ್ಕೆ.

೩॥೨॥೦ ತೊಗರಿಬೇಳೆ ಶೇರು ೧೫೦ಕ್ಕೆ

೨⌐೦ ಉಪ್ಪು ಶೇರು ೮೦ ಕ್ಕೆ.

೧॥೦ ಉದ್ದಿನಬೇಳೆ ಶೇರು ೬೦ ಕ್ಕೆ.

⌐೨ ಸಾಸುವೆ ಶೇರು ೧೨ ಕ್ಕೆ

⌐೧।೦ ಎಳ್ಳು ಶೇರು ೧೦ ಕ್ಕೆ.

೧॥೦ ಹಾಲೂ ಮೊಸರು ೧೨೦ಕ್ಕೆ.

೨೫॥೨।≡

೧೭⌐೪≡ ವಜನೀ ಜಿನಸು.

೮⌐೦ ತುಪ್ಪ ಮಣ ೪

೨॥೦ ವಡೆ ಪಡತರ ೨೦ ಕ್ಕೆ

೧॥೦ ಸಂತರ್ಪಣೆ

೪ ಮಣ.

೨⌐೦ ಒಳ್ಳೆಣ್ಣೆ ಮಣ ೨ ಕ್ಕೆ.

೦॥೦ ಮೆಣಸಿನಕಾಯಿ ಮಣ ೧।೦

॥⌐೦ ಮೆಣಸು ಮಣ ।೫.

೦॥೧ ಜೀರಿಗೆ ಮಣ ೦।೫.

¬೧।೦ ಮೆಂಥ್ಯ ಮಣ ೦।೦

¬೧।೦ ಅರಶಿನ ಮಣ ೦।೦.

೧॥೦ ಹುಳಿ ಹಣ್ಣು ಮಣ ೬ ಕ್ಕೆ.

೦॥೧॥≡ ಅಡಿಕೆ ಮಣ ೦॥೦.

೦॥೨ ತರಕಾರಿ ಮಣ ೭ ಕ್ಕೆ.

೨¬೦ ಬೆಲ್ಲಾ ಮಣ ೫ ಕ್ಕೆ

¬೨ ಯಾಲಕ್ಕಿ ಸೇರು ೦॥೦ ಕ್ಕೆ

¬೪ ಗಂಧ ಶೇರು ೮ ಕ್ಕೆ.

೧೭⌐೪≡

೩⌐೧ ಆದರು ಜಿನಸು

⌐೪ ಕಾಯಿ ೫೦ ಕ್ಕೆ.

೦॥೦ ವಿಳ್ಳೇದೆಲೆ ಕಟ್ಟು ೩೦ ಕ್ಕೆ

೧⌐೦ ಬಾಳೇಯೆಲೆ ೨೦೦೦ ಕ್ಕೆ.

⌐೩ ಮಾದನಗ ಕ್ರಯ.

⌐೩ ಕುಂಬಾರ ನಗ

೩⌐೧

೪೬⌐೨॥≡

೪೮⌐೦

೬೦⌐೦

ತಿರುಮಲೆ ಶ್ರೀರಂಗಾಚಾರ್ರು ಕಾಪೀಖಾ
ಯಿಷ್ ಮಾಡಿದ ತಾರೀಖು ೧೬—೫—೧೯೦೧
ಕಾಪೀ ತಯಾರಾದ ತಾರೀಖು ೩೧—೫—೧೯೦೧
ಪಾವತೀ ತಾರೀಖು ೩೧—೫—೧೯೦೮
ಮಾತಿನ ಸಂಖ್ಯೆ ೬೫೪
ಕಾಪೀ ಮಜಕೂರೀ ೦—೭—೦
ಕಂಪೇರಿಂಗ್ ೦—೧—೪

ಜುಮ್ಲಾ. ೦—೮—೪

ಶ್ರೀಪರಕಾಲ ಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲು ಹತ್ತು ದಿನಗಳ ಸಮಾರಾಧನೆ ಬಗ್ಯೆ ದರ ರೋಜೀನಾ ೩೦೦ ಜನ ಪದಾರ್ಥ ಅಪಲ್ಲವಾಜಮಾ ಮೇರಿಗೆ ೩೦೦೦ ಜನ ಪದಾರ್ಥವೂ ಶ್ರೀಗಳವರಿಗೆ ಶ್ಯಾಲ್ ಜೋಡಿಯು ಬ್ರಾಹ್ಮರ ದಕ್ಷಿಣೆಗೆ ಸಹ ಲವಾಜಮಾ ಖಲ್ಲು.

೨೫೩—೪|||≡

೧೦೦—೦ ನಗದು ಸಲ್ಲತಕ್ಕದ್ದು.
೧೫೩—೪||| ≡ ಜಿನಸಿ ಕ್ರಯ.
೨೫೩—೪|||≡

೧೦೦—೦ ನಗದು ಸಲ್ಲತ್ಕದ್ದು.
೩೦—೦ ಬ್ರಾಂಹ್ಮಣ ದಕ್ಷಿಣೆ ಇಸಂ ೩೦೦೦ ಕ್ಕೆ
೭೦—೦ ಶಾಲು ಜೋಡಿ ೨ಕ್ಕೆ
೧೦೦—೦

೧೫೩—೪ ||| ≡ ಜಿನಸಿ.
ಸಮುಖದ ವಿದ್ವಾಂಸರು ಶ್ರೀರಂಗಾಚಾರ್ರು ಶ್ರೀನಿವಾಸಾಚಾರ್ರು ಶ್ರೀಕಾರ್ಯಕರ್ತ್ರು ರಂಗಾಚಾರ್ರು ತಾತಾಚಾರ್ರು ಸಹ ಇಸಂ ೪ಕ್ಕೆ ದರ ಇಸಂ ೧ಕ್ಕೆ ರೊಜೀನಾ ಜನ ೨೫ರಲ್ಲು ಇಸಂ ೪ಕ್ಕೆ ಸಲೆ ಜನ ರೊಜು ೧೦ಕ್ಕೆ ಜನ ೧೦೦೦ಕ್ಕೆ ಲವಾಜಮಾ. ೧೯೩—೧॥

೧೪೨—೦ ನಗದು ೫೧—೧॥ ಜಿನಸು
೧೯೩—೧॥

೧೪೨—೦ ನಗದು—

೪೨—೦ ಶಹಲ್ ಫರದು ಕಿಮ್ಮತ್ತು ಫರದು ೪ಕ್ಕೆ
೧೦॥೦ ಶ್ರೀರಂಗಾಚಾರ್ರು
೧೦॥೦ ಶ್ರೀನಿವಾಸಾಚಾರ್ರು
೧೦॥೦ ರಂಗಾಚಾರ್ರು.
೧೦॥೦ ತಾತಾಚಾರ್ರು
೪೨—೦

೧೦೦ ದಕ್ಷಿಣೆ ಬಾಬತ್ತು ಇಸಂ ೪ಕ್ಕೆ ದರ ಇಸಂ ೧ಕ್ಕೆ ೨೫—೦ ರಲ್ಲೂ
೧೪೨—೦

೫೧—೧॥ ಜಿನಸಿ ಕಿಮ್ಮತ್ತು
೧೯॥೩|||= ಮಾಫಿಜಿನಸಿ

೮—೩|=	ಅಕ್ಕಿ ಶೇ ೫೦೦ ಕ್ಕೆ
೩—೦	ತೊಗರಿಬೇಳೆ ೧೨೦ಕ್ಕೆ
೧—೦	ಉಪ್ಪು ಶೆರು ೪೦ ಕ್ಕೆ
೧॥೨॥	ಗೋದಿಹಿಟ್ಟು ೩೦ ಶೇ
॥	ಅಕ್ಕಿ ಹಿಟ್ಟು ೩೦ ಶೇ
॥	ಹಸರುಬೇಳೆ ೨೦ ಶೇ
॥	ಕಡಲೇಬೇಳೆ ೨೦ ಶೇ
॥	ಹಪ್ಪಳದ ಹಿಟ್ಟು ಶೇ ೨೦
—೨॥	ಉದ್ದಿನಬೇಳೆ ಶೇ ೧೦
೧॥೦	ಅಂಬವಡೆ ಹಿಟ್ಟು
೧—೦	ತೊಗರೀಬೇಳೆ ಹಿಟ್ಟು ಶೇ ೪೦
॥೦	ಉದ್ದಿನಹಿಟ್ಟು ಶೇ ೨೦
॥೧।	ಹಾಲು ಮೊಸರು ಶೇ ೧೩೦ ಕ್ಕೆ
—೪	ಯಳ್ಳು ಶೇ ೨೦ ಕ್ಕೆ
—೧।	ಸಾಸುವೆ
೧೯॥೩॥=	

೨೬—೩||= ವಜನಿ ಜಿನಸಿ

—೩೦ ಮೆಣಸು ಶೇ ೭||

—೩೦ ಜೀರಿಗೆ ಶೇ ೭||

—೦|||≡ ಮೆಂತ್ಯ ಶೇ ೭||

೧೨|| ತುಪ್ಪ ಮಣ ೬|

—೦|||≡ ಅರಶಿನ ಶೇ ೭||

೩—೦ ಬೆಲ್ಲ ಮಣ ೭||

—೪ ಮೆಣಸಿನಕಾಯಿ

೨||೦ ಒಳ್ಳೆಣ್ಣೆ ಮಣ ೨||

||೨|| ಹರಳೆಣ್ಣೆ ಮಣ |||

೧—೩ ಹುಳಿಹಣ್ಣು ಮಣ ೫ ಕ್ಕೆ

—೦||| ಸೀಗೇಕಾಯಿ ಮಣ |

೧—೦ ಅಡಿಕೆ ಮಣ |||

—೨| ಗಂಧ ಸೇ ೫ ಕ್ಕೆ

೩—೦ ತರಕಾರಿ ಮಣ ೧೨ ಕ್ಕೆ

||೦ ಹೂವು ಶೇ ೧೦ ಕ್ಕೆ

—೩| ಹಿಂಗು ತೊಲ ೧೦ ಕ್ಕೆ

೨೬—೩||=

೪||೪೦ ಅದದು ಜಿನಸು

||೨೦ ಬಾಳೇಯೆಲೆ ೧೦೦೦ಕ್ಕೆ

||೧೦ ದೊನ್ನೆ ೨೦೦೦ ಕ್ಕೆ

||೦೦ ವೀಳ್ಯದೆಲೆಕಟ್ಟು೨೦ಕ್ಕೆ

—೦|೦ ನಿಂಬೆಹಣ್ಣು ೪೨ ಕ್ಕೆ

||೨೦ ಬಾಳೇಕಾಯಿ ೧೦೦೦

—೨| ಕುಂಬಳಕಾಯಿ ೨೦ ಕ್ಕೆ

||೪ ಮೇದರ ನಗ ೪ ಕ್ಕೆ

೧—೨ ಅಡಿಗಬ್ಬು ಕವಾಡ ೪೦ ಕ್ಕೆ

—೨|| ಕುಂಬಾರನಗ

೪||೪೦

೫೧—೧||

೧೯೩—೧||

೪೮—೨|||= ಶ್ರೀರಂಗಾಚಾರ್ರ ಮಕ್ಕಳು ಕೃಷ್ಣಮಾಚಾರ್ರು

೩೫||೦ ನಗದು

೧೦||೦ ಶಾಲ್ ಫರದು

೨೫—೦ ದಕ್ಷಿಣೆ

೩೫||೦

೧೨||೨|||= ಜಿನಸಿ ಕ್ರಯ

೪೮—೨|||=

೪೮—೨||= ಶ್ರೀನಿವಾಸಾಚಾರ್ರು ಸದರೀ ಮೇರಿಗೆ

೪೮—೨||= ಕಾರ್ಯಕರ್ತರ್ ರಂಗಾಚಾರ್ರು ಸದರೀ ಮೇರೆ

೪೮—೨|||= ತಾತಾಚಾರ್ರು ಸದರೀ ಮೇರೆ

೧೯೩—೧೫

ತಾ|| ೩೦—೬—೯೫.

ಶ್ರೀ

ತಿರುಮಲೆಶಿರಂಗಾಚಾರಮಕಳಿಗೆ
ರಹದಾರಿ ಪ್ರಕಾರಕೊಡುವಂತೆ

ಶ್ರೀಬಳಕೆಂಪ್ರ ಅರಗಿ
ನಲ್ಲಿಮೊಹರುಯಿಥೆ

ಕೃಷ್ಣರಾಜವಡಯರವರು.

ಸನ೧೯ಸಂವತ್ಸರದ ಶ್ರಾವಣಶು ೫ ಮಂಗಳವಾರದಲ್ಲೂ ಶ್ರೀಮತು ॥ ॥

ಸನ೧೯ಸಂವತ್ಸರದ ಶ್ರಾವಣಶು ೫ ಮಂಗಳವಾರದಲ್ಲೂ ಶ್ರೀಮತು ॥ ಶ್ರೀಕೃಷ್ಣರಾಜ ಮೇಲುಕೋಟೇ ಅಮಿಲು ವೆಂಕಟಾಚಾರಿ ಗೆ ಬರಶಿ ಕಳುಯಿದ ನಿರೂಪ ಅದಾಗಿ ಶ್ರೀಕೃಷ್ಣರಾಜ ತ್ತಿರುನಾಳು ಮಹೋತ್ಸವದ ಮರಿಯಾದೇ ಬಗ್ಯೆ ಸಮುಖದ ವಿದ್ವಾಂಸರು ತ್ತಿರುಮಲೆ ಶ್ರೀರಂಗಾ ಚಾರ್ಯರಮಕ್ಕಳು ವೇದಮೂರ್ತಿ ಕೃಷ್ಣಾಚಾರ್ಯರು ಹಜೂರುರಹದಾರಿ ತೆಗದುಕೊಂಡು ಆಷಾಡ ಬ ೭ ತಾರಿಖಿನಲ್ಲಿ ಬಂದವರಿಗೆ ನಿಬಂಧನದಮೆರೆಗೆ ಮರಿಯಾದೆಗಳಂನ್ನು ಮಾಡ್ಸಿ ಕೃಷ್ಣರಾಜತ್ತಿರುನಾಳು ಮ ಹೋತ್ಸವದ ತಸನೀಕುಮೆರೆಗೆ ಬ್ರಾಂಹ್ಮರಸಂತರ್ಪಣೆಬಗ್ಯೆ ದಿನ ೧ಕ್ಕೆ ೫೦ ಜನದಲ್ಲು ದಿನ ೧೦ಕ್ಕೆ ಅವಲ್ಲವಾ ಜಮೆಮೆರೆಗೆ ೫೦೦ ಐನೂರುಜನದ ಪದಾರ್ಥದ ಕ್ರಯ ೨೫(೦॥ ÷ ನಗದು ದಕ್ಷಿಣೆ ಬಗ್ಯೆ ದಿನ ೧ಕ್ಕೆ೫(೦ ದ ರಹಾವಲ್ಲೂ೫೦(೦ ನಾಲು ಫರದು ೧ಕ್ಕೆ೧೭॥೦ಅಂತ್ತು೭೩(೦॥ ÷ ಸಂದಾಯಮಾಡಿರಶಿತ್ತಿತೆಗದುಕೊಂಡುಯಿ ರುವದಾಗಿಯು ಯಿದು ಹೊರತ್ತು ರಹದಾರಿಲಿ ದಿನ ೧ಕ್ಕೆ ನೂರುಜನದಮೆರೆಗೆ ಅವಲ್ಲವಾಜಮೆಪ್ರಕಾರ್ರಪ ದಾರ್ಥಾಕೊಡುವದಕ್ಕೆ ಅಪ್ಪಣೆಯಿಥೆ ಹತ್ತು ದಿವಸಕ್ಕು ಒಂದ್ದುಸಾವಿರಜನದ ಪದಾರ್ಥಾಕೊಡೂಯಂದುತಗಾ ದೇ ಮಾಡುವವಿವರಗಳಾಗಿ ಬರದ್ದು ಸರಿಯಷ್ಟೆಕೃಷ್ಣರಾಜತ್ತಿರುನಾಳು ಮೊಹೋತ್ಸವದ ತ್ಸನೀಕಿನಲ್ಲಿ ಅ ಪ್ಪಣೆಯಿರುವಮೆರೆಗೆ ನಗದು ಜಿನಸು ಸಹಾ ಕೊಟದ್ದು ವಳೆದಾಯಿತ್ತು ರಹದಾರಿಲಿ ಕಟ್ಲೆಮಾಡ್ಸಿಯಿರು ವಪ್ರಕಾರಸಾಮಾನು ಕೊಡದೆಯಿರುವದಕ್ಕೆ ಕಾರಣವೆನ್ನು ಯೊನಿರುಪ ಕಂಡಕ್ಷಣವೆ ರಹದಾರಿಲ್ಲಿ ಅಪ್ಪ ಣೆ ಕೊಟ್ಸಿಯಿರುವಮೆರೆಗೆ ಅವರಿಗೆ ಸಾಮಾನು ಮುಟ್ಟಶಿ ಸಂದಬಗ್ಯೆರಶಿತ್ತಿ ತೆಗದುಕೊಂಡುಬಜಿನಸು ರಶಿತ್ತಿ ಕ್ರಯ ವಿವರದಪಟ್ಟೆ ಸುದಾ ಹಜೂರಿಗೆ ಕಳುಯಿಸ್ಸುವದು ಬತಾರಿಕು ೨೭ನೆ ಮಾಹೆ ಜುಲಾಯಿಸಂ೬೧೮೧೯ ನೆಯಿಸವಿ ಖ್ಟುಜರ್ಗನಾಥೈಯ್ಯಮುನಷಿಹಜೂರುಪುರನೂರು ಯೀಬಳಶಿ ಶ್ರೀಕೃಷ್ಣ ಯೆಂದುಸ್ಯೆನುಯಿಥೆ

ಪಯಿವಸ್ತುಕಿ ಶ್ರಾವಣಶು ೧೩ ರಲ್ಲು
ದಾಖಲೆ

[ಅಸಲಿಗೆಸರಿಯೂದನಕಲು]

ಶ್ರೀ

ಕಪ್ಪುಶಾಯಿಮೊಹರುಯಿಥೆ
ಕೃಷ್ಣರಾಜವಡಯರವರು

ಪ್ರಮೋಧಿನಾಮಸಂ । ಆಷಾಢಬ ೪ ಭಾನುವಾರದಲ್ಲೂ ಶ್ರೀಮತು॥ ॥ ಅಷ್ಟಗ್ರಾಮ ಅತ್ತಿಗುಪ್ಪೆ ಮೆಲುಕೊಟೆ ತಾಲೂಕುಗಳ ಹಾಲಯಿಸ್ತುಕಬಾಲತಮಿಲಕಿಲ್ಲೆದಾರಿಗೆಬರಶಿಕಳುಹಿ ದನಿರೂಪಅದಾಗಿ। ಸಮುಖದ ವಿದ್ವಾಂಸರಾದ ವೆ। ತಿರುಮಲೆ ಶ್ರೀರಂಗಾಚಾರ್ಯರಮಕ್ಕಳುಕೃಷ್ಣಮಾಚಾರು ಮೆಲುಕೊಟೆಗೆ ವೈರಮುಡಿ ಶ್ರೀಕೃಷ್ಣರಾಜಮುಡಿ ಅಷ್ಟತೀರ್ಥಆದಿಯೂದ ವುತ್ಸವಗಳಿಗೆ ಸಾರಿಗಟ್ಲೆಯ ಲ್ಲೂ ಹೋಗುವಲ್ಲಿ ಬರೂವಲ್ಲಿ ಅಲ್ಲಿಯಿರುವಲ್ಲಿ ಸಹಾನಿಂಮನಿಂಮ್ಮ ತಾಲೂಕುಗಳಲ್ಲಿ ಯಿಳಯುವಬಗ್ಯೆ ವಳೈಸ್ತಳಾ ಕೊಟ್ಟು ಯಿಳೀಶಿ ಶ್ರೀದೇವಸ್ಥಾನಗಳಿದ್ದ ಬಳಿಗೆ ದೆವರ ದರ್ಶನಕ್ಕೆ ಬಂದಲ್ಲಿ ತೀರ್ಥ ತಿರುಮಾಲೆ ಶಠಕೊಪ ಮುಂತ್ತಾದ ಮರಿಯಾದೆಮಾಡಿ ಯಿವರ ಸಂಗಡ ಬಂದಬ್ರಾಹ್ಮಣಸಂತರ್ಪಣೆಬಗ್ಯೆ ದಿನವಂದಕ್ಕೆಪಕ್ಕಾಐವತ್ತುಸೆ
೫೧

ರು ಅಕ್ಕಿ ಯಿದಕ್ಕೆ ತಕ್ಕ ಅವಲು ಲವಾಜಿಮೆಮೆರೆಗೆ ಸೊಬಸ್ಕರ ಅಡಿಗಬ್ಬ ಕುಂಬಾರನಗ ಸಹಾಕೊಡಿಶಿಕೊ ಟ್ಟು ಶೂದ್ರರಿಗೆ ಪಾಲಕಿಬೊಯರಿಗೆ ಸಹಾದಿನವಂದಕ್ಕೆ ಜನವಂದಕ್ಕೆ ಪಕ್ಕಾ ವಂದು ಸೆರು ಅಕ್ಕಿ ವಂದು ದು ಡ್ಡಿನಮೆರೆಗೆ ಹಾಜರು ಜನಾನೊಡಿಕೊಂಡು ಕೊಡಿಶಿಕೊಟ್ಟು ಕುದುರೆಗೆ ತಕ್ಕಟ್ಟು ದಾಣೆ ಯತ್ತು ಕುದುರೆಗೆ ತಕ್ಕಟ್ಟು ಮೆವಿಗೆ ಹುಲ್ಲು ಸಹಾಕೊಡಿಶಿಕೊಟ್ಟು ದಿನಗಟ್ಲೆಯೀಮೆರೆಗೆ ಸಂದ ಸಾಮಾನಿಗೆ ರಶೀದುತ್ತೆಗದುಕೊಂ ಡು ಕ್ರಯವಿವರದಪಟ್ಟೆ ಬರಶಿ ಕಾಯಿಥೆಮೆರೆಗೆ ಹಜೂರಿಗೆ ಕಳುಹಿಸುವದು ಮೆಲುಕೊಟೆಯಲ್ಲೂ ದೆವ ಸ್ಥಾನಗಳಲ್ಲಿ ತೀರ್ಥತಿರುಮಾಲೆ ಶ್ರೀಶಠಕೊಪ ಮುಖ್ಯವಾದ ಮರಿಯೂದೆಯಂನ್ನು ಪ್ರಾಕುಮೆರೆಗೆ ನಡಶಿ ಸಂ ಭ್ರಮದಲ್ಲಿ ದೆವರಸೆವೆ ಮಾಡಿಶಿ ಕಳುಹಿಸುತ್ತಾ ಬರುವದು। ವರುಷಂಪ್ರತಿಯಲ್ಲೂ ತಾಜಾದಹದಾರಿ ಪ್ರ ಜೂರು ಮಾಡದೆ ಯಿರಹದಾರಿನಕಲಂನ್ನು ಶಿರಸ್ತೆದಾರ್ರ ದಫ್ತರಕ್ಕೆ ಬರಶಿ ವೆ। ಆಚಾರು ಬಂದಾಗಲೆಲ್ಲಾಸ ದರಿಕಟ್ಲೆಮಾಡಿಶಿರುವ ಪ್ರಕಾರಕ್ಕೆ ನಡಮುಕೊಳ್ಳುವದು ತಾ ೧೧ ನೇ ಮಾಹೆ ಜುಲಾಯಿಸನ್೧೮೧೯ನೆಯ್ಸಿವಿ ಖ್ಟುಭಾ। ನಾರಣಪ್ಪ ಮು।ಹಜೂರು

ಯೀಬಳ ಶ್ರೀಕೃಷ್ಣ ಯೆಂದು ಸ್ಯೆನುಯಿಥೆ.

[ಅಸಲಿಗೆಸರಿಯೂದನಕಲು]

ವಿದ್ಯಾತರಂಗಿಣೀಪ್ರಸ ಮ್ಯೆಸೂರ.

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ತಸ್ತೀಕ್ ಬುಕ್ಕಿನ ನಕಲು.

ಶ್ರೀ

ಕೃಷ್ಣರಾಜ ತಿರುನಾಳು ಮಹೋತ್ಸವದಲ್ಲಿ ಪರಕಾಲ ಸ್ವಾಮಿಗಳವರ ಮಠಕ್ಕೂ ಸಮುಖದ ವಿದ್ವಾಂಸರು ಶ್ರೀರಂಗಾಚಾರ್ರು ವಗೈರೆ ಆಚಾರ್ಯಪುರುಷರಿಗೂ ಸಹ ಮರಿಯಾದಾ ಶಾಹಲ್ ದಕ್ಷಿಣಾ ಸಮಾರಾಧನೆಗೆ ಸಹ ಸಾಬಕು ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರದ ಮಾರ್ಚಿ ತಾರೀಖು ೧ರಲ್ಲು ಮಹಾರಾಜ ರಾಜಾಸಾಹೇಬ್ ಬಹದ್ದರವರು ಅಪ್ಪಣಿ ಕೊಡಿಸಿರುವ ತಸ್ತೀಕ್ ತಪ್ಸೀಲ್ ಬುಕ್ಕಿನ ೧೮೫ನೇ ಪಾನು ಲಾಗಾಯತು ೧೮೭ನೇ ಪಾನುವರೆಗೆ ನಮೂದಾಗುವ ತಪ್ಸೀಲ್ ಪಟ್ಟಿ.—

೧೩೫೨—೦ ।= ಸದರಹು ಉತ್ಸವದಲ್ಲಿ ಶ್ರೀ ಪರಕಾಲಸ್ವಾಮಿಯವರ ಮಠಕ್ಕೆ—ಆಚಾರ್ಯಪುರುಷ ಪರಸ್ಥಳದಿಂದ ಬಂದವರಿಗೆ ಸಲ್ಲುವದು—ಶ್ರೀರಂಗಾಚಾರ್ಯ—ಶ್ರೀನಿವಾಸಾಚಾರ್ಯ—ರಂಗಾಚಾರ್ಯರಿಗೆ ಸಹ ಕೊಡತಕ್ಕ ಲವಾಜಮಾ.

೬೪೬॥೧॥— ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಯವರ ಮಠದಲ್ಲೂ ಹತ್ತು ದಿವಸ ಸಮಾರಾಧನೆ ನಿಮಿತ್ಯವಾಗಿ ರೋಜೀನಾ ೧೦೦೦ ಜನದ ಪದಾರ್ಥ ಅವಲ್ ಲವಾಜಿಮಾ ಪ್ರಕಾರ ೧೦,೦೦೦ ಜನದ ಪದಾರ್ಥ ರೋಜೀನಾ ೧೦—೦ವರಹಾ ಪ್ರಕಾರ ೧೦೦—೦ ಪ್ರಕಾರ ಸಾಲ್ ಬಸಾಲ್ ಮಠದ ಪಾರುಪತ್ಯೇಗಾರನ ಜಿಮ್ಮೆಗೆ ಕೊಡುತ್ತಾ ಬರಬೇಕು. ರಥೋತ್ಸವ ದಿವಸ ೧೦೦ ರೂಪಾಯಿ ರಾಜಾ ಬಾಬತು ಶಾಹಲ್ ಜೋಡಿ ಖರೀದಿ ಮಾಡಿ, ಶ್ರೀಯವರಿಗೆ ಅಗ್ರತೀರ್ಥ ತಿರುಮಾಲೆ ಆಗುವದನ್ನು ಪಾವತಿ ಮಾಡಬೇಕು. ಇಷ್ಟಕ್ಕೆ ಮೊಕರರು :—

೫೧೧॥೧॥— ಜಿನಸಿ ಕಿಮ್ಮತು.

೧೩೫—೦ ನಗದು. ೧೦೦—೦ ದಕ್ಷಿಣಿ. ೩೫—೦ ಶಾಲ್ ಜೋಡಿ.

೬೪೬॥೧॥—

೨೭೯—೨॥ ಸಮುಖದ ವಿದ್ವಾಂಸರು, ಶ್ರೀರಂಗಾಚಾರ್ರು, ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರಿಗೆ ಸಹ ದರ ರೋಜೀನಾ ೫೦ ಜನದ ಪದಾರ್ಥ ಪ್ರಕಾರ ರೋಜು ೧೦ಕ್ಕೆ ೧,೦೦೦ ಜನದ ಪದಾರ್ಥ ಇದಕ್ಕೆ ದಕ್ಷಿಣ ದರ ರೋಜೀನಾ ೫—೦ ಪ್ರಕಾರ ೧೦ ಬನೋಜೀಬ್ ಉಭಯತ್ರರಿಗೆ ಕಂಠೀರಾಯಿ ೧೦೦—೦ ಸಾಲ್ ಬಸಾಲ್ ಕೊಡುತ್ತಾ ಬರಬೇಕು. ಶಿವಾಯಿ ನೂರು ರೂಪಾಯಿನ ಶಾಲ್ ಜೋಡಿ ಖರೀದಿ ಮಾಡಿ, ಇಬ್ಬರಿಗೂ ಒಂದೊಂದು ಫರದು ಪ್ರಕಾರ ರಥೋತ್ಸವ ದಿವಸ ಶ್ರೀಯವರಿಗೆ ಕೊಡುವದನ್ನು ಇವರಿಗೂ ಕೊಡಿಸಬೇಕು. ಶ್ರೀಯವರ ಪೂರ್ವಾಶ್ರಮದ ಬಂಧು ರಂಗಾಚಾರ್ಯರಿಗೆ ಸದರಿ ಬರೆದು ಇರುವ ಪ್ರಕಾರ ಹತ್ತು ದಿವಸಕ್ಕೆ ೫೦೦ ಜನದ ಪದಾರ್ಥ ದಕ್ಷಿಣಿ ಬಗ್ಯೆ ೫೦—೦ ವರಹಾ ಐವತ್ತು ರೂಪಾಯಿ ರಾಜಾ ಬಾಬತು ಶಾಲ್ ಫರದು ಖರೀದಿ ಮಾಡಿ ಕೊಡಬೇಕು. ಇದಕ್ಕೆ ಮೊಕರರು ಲವಾಜಮಾ ದರ ಇಸಂ ೩ಕ್ಕೆ :—

೨ ಸಮುಖದ ವಿದ್ವಾಂಸರು—೧ ತಿರುಮಲೆ ಶ್ರೀರಂಗಾಚಾರ್ರು, ೧ ಶ್ರಿರಂಗ ಶ್ರೀನಿವಾಸಾಚಾರ್ರು.

೧ ಶ್ರೀಯವರ ಪೂರ್ವಾಶ್ರಮದ ಬಂಧು ಮಠದ ಕಾರ್ಯ ಕರ್ತೃ ರಂಗಾಚಾರ್ಯರ್ರು.

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ಇವರಿಗೆ ತಸ್ತೀಕು ಮೊಕರರು ದರ ರೋಜೀನಾ ದರ ಇಸಂ ೫೦ ಜನದ ಪದಾರ್ಥ ಬನೋಜಿಬ ರೋಜು ೧೦ಕ್ಕೆ ಇಸಂ ೩ಕ್ಕೆ ೧,೫೦೧ ಜನಕ್ಕೆ ಸೋಬಸ್ಕರ ಐವತ್ತು ರೂಪಾಯಿ ಬಾಬತು ಶಾಹಲ್ ಫರದು ೩. ದಕ್ಷಿಣಿ ಬಗ್ಯೆ—

೧೫೦—೦ ವರಹಾಕ್ಕೆ ಮೊಕರರು.

೭೬॥೨॥ ಜಿನಸಿ ಕಿಮ್ಮತು.

೨೯॥೨।।।= ಮಾಫಿ ಜಿನಸಿ—

೧೨॥೦ ಅಕ್ಕಿ ಸೇರು ೭೫೦ಕ್ಕೆ ದರ —೧ಕ್ಕೆ ಸೇ. ೬.

೧॥೦ ಉಪ್ಪು ಸೇರು೬೦ಕ್ಕೆ.

೪॥೦ ತೊಗರಿ ಬೇಳೆ ಸೇರು ೧೮೦ಕ್ಕೆ.

೨॥೧।೦ ಗೋಧಿಹಿಟ್ಟು ಸೇರು ೧೦೫ಕ್ಕೆ.

॥೨॥ ಅಕ್ಕಿ ಹಿಟ್ಟು ಸೇರು ೪೫ಕ್ಕೆ.

॥೨॥ ಹೆಸರು ಬೇಳೆ ಸೇರು ೩೦ಕ್ಕೆ.

॥೨॥ ಕಡ್ಲೆ ಬೇಳೆ ಸೇರು ೩೦ಕ್ಕೆ.

॥೨॥ ಹಪ್ಪಳದ ಹಿಟ್ಟು ಸೇರು ೩೦ಕ್ಕೆ.

—೩।।। ಉದ್ದಿನ ಬೇಳೆ ಸೇರು ೧೫ಕ್ಕೆ.

೨—೨॥ ಆಂಬೊಡೆ ಬಗ್ಯೆ.

೧॥೦ ತೊಗರಿ ಬೇಳೆ ಸೇರು ೬೦ಕ್ಕೆ.

॥೨॥ ಉದ್ದಿನ ಬೇಳೆ ಸೇರು ೩೦ಕ್ಕೆ.

೨—೨॥

೨—೪। = ಹಾಲು ಮೊಸರು ಸೇರು ೧೯೫ಕ್ಕೆ.

॥೧ ಯೆಳ್ಳು ಸೇರು ೩೦ಕ್ಕೆ.

೨೯॥೨।।। =

೩೯॥೦≡ ವಜನಿ ಜಿನಸಿ ಕಿಮ್ಮತು :—

⌐೦।≡ ಸಾಸವೆ ಕಚ್ಚಾ ಸೇರು ೧೧ಕ್ಕೆ ಸಲೆ ಪಕ್ಕಾ ಸೇ. ೩।।।ಗೆ.

⌐೪॥೦ ಮೆಣಸು ಸೇರು ೧೧ಗೆ.

⌐೪॥೦ ಜೀರಿಗೆ ಮ. ।೧।೦.

⌐೧।≡ ಮೆಂತ್ಯ ಸೇರು ೧೧।ಗೆ.

೧೮॥೨। ತುಪ್ಪ ಮ. ೯। = .

⌐⌒। = ಅರಿಶಿನ ಮ. ।⌒।ಗೆ.

೪॥ ಬೆಲ್ಲ ಮ. ೧೧।ಗೆ.

೩॥೨॥ ಒಳ್ಳೆಣ್ಣೆ ಮ. ೩।।।ಗೆ.

॥೧ ಮೆಣಸಿನಕಾಯಿ ಮ. ೧॥ಗೆ.

೧॥೩।।। ಹುಳಿಹಣ್ಣು ಮ. ೭॥.

೧⌐೦ ಹರಳೆಣ್ಣೆ ಮ. ೧=ಗೆ.

⌐೧= ಶೀಗೇಕಾಯಿ ಮ. । =ಗೆ.

⌐೩। = ಶ್ರೀಗಂಧ ಸೇರು ೭ ॥ ಗೆ.

೧ ॥ ಅಡಿಕೆ ಮ. ೧=ಗೆ.

೪ ॥ ತರಕಾರಿ ಮ. ೧೫ಕ್ಕೆ.

॥ ೨ ॥ ಹೂವು ಮ । = ಗೆ.

॥ ಇಂಗು ತೊಲೆ ೧೫ಕ್ಕೆ.

೩೯ ॥ ೦ ≡

೭⌐೪। ≡ ಅದದು ಜಿನಸಿ ಕಿಮ್ಮತು.

೧⌐೦॥ ಬಾಳೆಯೆಲೆ ೧೫೦೦ಕ್ಕೆ.

॥೪ ದೊನ್ನೆ ೩೦೦೦ಕ್ಕೆ.

॥೨॥ ವಿಳ್ಳೆದಯೆಲೆ ಕಟ್ಟು ೪೩ಕ್ಕೆ ಯೆಲೆ ೯೦೦೦

⌐೦। = ನಿಂಬೇ ಹಣ್ಣು ೭೫ಕ್ಕೆ.

೧⌐೦॥೦ ಬಾಳೇಕಾಯಿ ೧೫೦೦ಕ್ಕೆ.

⌐೩।।।೦ ಕುಂಬಳಕಾಯಿ ೩೦ಕ್ಕೆ.

⌐೪। – ಕುಂಬಾರ ನಗಾ ೬೦ಕ್ಕೆ.

೧⌐೩॥ ಮೇದರ ಸರಂಜಾಂ ೬೦ಕ್ಕೆ.

೧॥ ಅಡಿಗಬ್ಬು ಹೊರೆ ೧೨೦ಕ್ಕೆ.

೭೬॥೨॥ ೭⌐೪। ≡

೨೦೨॥೧ ನಗದಿಯಾತ ಬಾಬತು :—

೧೫೦⌐೦ ದಕ್ಷಿಣೆ ಬಗ್ಗೆ ದರ ರೋಜೀನಾ ದರ ಇಸಂ ೧ಕ್ಕೆ ೫⌐೦ಪ್ರಕಾರ ರೋಜು ೧೦ಕ್ಕೆ ಇಸಂ ೩ಕ್ಕೆ.

೫೨॥೦ ಶಾಹಲ್ ಫರದು ೪ಕ್ಕೆ ರಾಜಾ ರೂಪಾಯಿ ೧೫೦ಕ್ಕೆ ಮೊಕರರು ⌐೩॥ಲ್ಲು.

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೨೭೯⌐೬೨॥೦

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ಸಾಜರ್ಸೈ ನಂಬರು
೨೪೦.

ಹಾಸನ ಡಿ॥ ಮುಜರಾಯಿ ಇನ್‌ಚಾರ್ಜ್ ಆಫೀಸರವರ ಜನಾಬಿಗೆ.

——:o:——

ಅತ್ತಿಕುಪ್ಪಾ ತಾಲ್ಲೂಕು ಆವಿಲಾಲ್ ಅರ್ಜ ಮೂರೂಜ ಅಂಕಿ ತಾಲ್ಲೂಕು ಮಜಕೂರು ಮೇಲಕೋಟೆ ಶ್ರೀ ಜಲುವರಾಯ ಸ್ವಾಮಿಗಳವರ ತಿರ್ನಾಳು ಕಳೆದ ಜುಲೈ ಮಾಹೆ ೨೦ನೇ ತಾರೀಖು ಲಾಗಾಯಿತು ಆಗಸ್ಟು ೧ನೇ ತಾರೀಖಿನವರಿಗೂ ಸಾಂಗೋಪಾಂಗವಾಗಿ ನಡಿಯಲ್ಪಟ್ಟಿರುತ್ತೆ. ಈ ತಿರ್ನಾಳು ಕಾಲದಲ್ಲಿ ಶ್ರೀ ಬ್ರಹ್ಮತಂತ್ರ ಗಂಟಾವತಾರ ಪರಕಾಲ ಸ್ವಾಮಿಗಳವರ ಮಠಕ್ಕೆ ಮಾರ್ಜನಲ್ಲಿ ವಿವರಿಸಿ ಇರುವ ವರಿಗೂ ಕೆಲವು ಮರ್ಯಾದೆಗಳು ನಡಿಯತಕ್ಕ ಬಗ್ಯೆ ತಸದೀಕು ಇರುತ್ತೆ. ಇದರಲ್ಲಿ ದೇವಸ್ಥಾನದಿಂದ ಇವರಿಗೂ ಅರ್ಚಕ ಯೋಗಾನಂದ ಭಟ್ಟನಿಗೂ ಮಾರ್ಜನಲ್ಲಿ ನಮೂದಿಸಿರುವ ಆಚಾರ್ಯ ಪುರುಷ ತಿರುಮಲೆ ಶ್ರೀ ರಂಗಾಚಾರ್ರು ಶ್ರೀನಿವಾಸರಾಘವಾಚಾರ್ರು ಅಣ್ಣೈಯ್ಯಾಚಾರ್ರು ವೇದಾಂತರಾಘವಾಚಾರ್ರು ಇವರಿಗೂ ಸಂತರ್ಪಣೆ ಬಗ್ಯೆ ಕಚ್ಚಾ ಲವಾಜಮೆಯನ್ನು ಕೊಡಲು ನಮೂದಾಗುತ್ತೆ. ಆದರೂ ಸನ್ ೧೮೭೬ನೇ ಇಸವಿಯಲ್ಲಿ ಮೇಲಿನವರು ಸಂತರ್ಪಣೆಯನ್ನು ನಡಿಸಲಿಲ್ಲವೆಂತಲೂ ಅದಕ್ಕಾಗಿ ಠರಾವಾಗಿರುವ ಐವಜನ್ನು ನಗದಾಗಿ ಇತರ ನಗದು ಐವಜುಗಳೊಡನೆ ಕೊಡಹೇಳಿ, ಕೇಳಿದ ಬಗ್ಯೆ ಚರ್ಚೆ ನಡೆದು, ಹಜೂರು ರಿಪೋರ್ಟಾಗಿ ಸೂ॥ ಸಾಹೇಬರವರಿಗೆ ರೂಪಕಾರಿ ಹೋಗಿ, ಅಲ್ಲಿಂದ ಆಖೈರಿಗೆ ಸಾದರಾಗಿರುವ ಡಿಶಂಬರು ೨೨ನೇ ಮುರ್ಸ್ಕಂ ೧೧೨೨ನೇ ನಂಬರು ಹುಕ್ಕುಂನಿಂದ ಶ್ರೀ ಮಠಕ್ಕೆ ಜಿನಸಿಗೆ ಪ್ರತ್ಯಾಮ್ನಾಯ ಅದರ ಮೌಲ್ಯವನ್ನು ಕೊಡಬೇಕೆಂತಲೂ ಅರ್ಚಕನಿಗೆ ಜಿನಸಿಯನ್ನು ಕೊಡಬೇಕೆಂತಲೂ ನಮೂದಾಗುತ್ತೆ. ಆದರೂ ಉಭಯತ್ರರಿಗೂ ನಗದಾಗಿಯೇ ಮೌಲ್ಯ ಪಾವತಿಯಾಗಿರುವಂತೆ ದಾಖಲೆಗಳಿಂದ ವ್ಯಕ್ತಪಡುತ್ತೆ. ಈಗ ನಡದಿರುವ ತಿರ್ನಾಳಿಗೆ ಮೇಲಿನ ಆಚಾರ್ಯ ಪುರುಷರು ಆಲಸ್ಯವಾಗಿ ಬಂದಿರುವದಾಗಿಯೂ ಇವರೇ ಆಗಲಿ ಶ್ರೀ ಪರಕಾಲ ಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲೇ ಆಗಲಿ ಅರ್ಚಕನ ಮನೆಯಲ್ಲೇ ಆಗಲಿ ಸಂತರ್ಪಣೆ ನಡಿಯಲಿಲ್ಲವೆಂದು ವಗೈರೆ ಮೇಲಕೋಟೇಲಿರುವ ಜಯರಾಂ ಶಿಂಗಲಾಚಾರಿ ಸ್ಥಾನಿಕ ಕೊವಿಲ್ ನಂಬಿ ತಿರುವೆಂಕಟೈಯ್ಯ ಎಂಬುವರುಗಳು ಅರ್ಜಿ ಗುಜರಾಯಿಸಿ ಇರುವದನ್ನು ಮುಲಾಹಿಜಿಸಿ ದೇವಸ್ಥಾನದ ಪಾರುಪತ್ಯೇಗಾರ್ರು ಆಚಾರ್ಯ ಪುರುಷ ಅರ್ಚಕನಿಗೆ ಸಹಾ ಜಿನಸಿ ಕೊಟ್ಟು, ಸಂತರ್ಪಣೆ ನಡೆದ ದಾಖಲೆ ಇಡಬೇಕೆಂತ ಹುಕುಂ ದೊರಕಿರುವದಾಗಿ ತಿಳಿದು ಬರುತ್ತೆ. ಆ ರೀತಿ ಜಾರೀಲಿ ಬಂದಹಾಗೆ ಕಾಣುವದಿಲ್ಲ. ಕೆಲವು ಸಾಲಿನಲ್ಲಿ ನಗದು, ಕೆಲವು ಸಾಲಿನಲ್ಲಿ ಜಿನಸಿ ಈ ರೀತಿ ಪಾವತಿಯಾಗಿರುತ್ತೆ. ಈಗ ಖಾವಂದರವರ ಸವಾರಿಯು ಆಚಾರ್ಯ ಪುರುಷರು ಸಹಾ ಈ ಮೊಕ್ಕಾಂನಲ್ಲಿ ಸೇರಿ ಇರೋಣದರಿಂದ ಈ ವಿಷಯದಲ್ಲಿ ಯಾವ ರೀತಿ ನಡೆಸಬೇಕೆಂಬ ಸಂಗತಿಗಳನ್ನು ಕಂಡು, ಜುಲೈ ೨೫ನೇ ಮುರ್ಸ್ಕಂ ೪೧೦ನೇ ನಂಬರು ರಿಪೋರ್ಟನ್ನು ಮಾಡಿಕೊಂಡಿರುತ್ತಾನೆ. ಶ್ರೀ ಪರಕಾಲ ಸ್ವಾಮಿಗಳವರ ಮಠಕ್ಕೆ ಸಲ್ಲಬೇಕಾಗಿರುವ ಕಚ್ಚಾ ಲವಾಜಮೆಯ ಮೌಲ್ಯವನ್ನು ಕೊಡಬೇಕೆಂದು ಹುಕ್ಕುಂ ಸಾದರಾಗಿರುವದರಿಂದ ಈ ವಿಷಯವಾಗಿ ಈಗ ಚರ್ಚೆಗೆ ತರುವದಕ್ಕೆ ಕಾರಣ ಕಾಣಬರುವದಿಲ್ಲ. ಆಚಾರ್ಯ ಪುರುಷರನ್ನು ಅರ್ಚಕನನ್ನು ಯಾಕೆ ಜಿನಸಿಯನ್ನು ತೆಗೆದುಕೊಂಡು ಸಂತರ್ಪಣೆ ನಡಸಲಿಲ್ಲವೆಂದು ಕೇಳಿದ್ದಕ್ಕೆ ತಾವು ಜಿನಸಿಗಳನ್ನು ದೇವಸ್ಥಾನದಲ್ಲಿ ತೆಗೆದುಕೊಳ್ಳುವದರಲ್ಲಿ ಉಂಟಾಗಿರುವ ಅನಾನುಕೂಲತೆಯನ್ನು ನಮೂದಿಸಿ, ವಾಜೂಬ್ಲ ಬರೆಸಿ ಇರುವದಲ್ಲದೆ ತಾವುಗಳು ಜಿನಸಿಯನ್ನು ಸರಸ ನಿರಸ ಅರಿತು ಅಂಗಡಿಯಲ್ಲಿ ತೆಗೆದುಕೊಂಡು ಸಂತರ್ಪಣೆ ಕೆಲಸವನ್ನು ಮಾಡಿರುವಂತೆಯು ಸಂತರ್ಪಣೆ ಎಂಬುವದರ ತಾತ್ಪರ್ಯ ಮೇಲ್ಕೋಟೆಯಲ್ಲಿರುವ ಎಲ್ಲರಿಗೂ ಸಮಾರಾಧನೆ ಮಾಡಲು ತಮ್ಮಗಳಿಗೆ ತಸದೀಕು ಹುಟ್ಟಿರುವದಿಲ್ಲ; ತಾವುಗಳು ಆಚಾರ್ಯ ಪುರುಷರಾದ್ದರಿಂದ ತಮ್ಮಗಳ ಸಂಗಡ ತಿರ್ನಾಳಿಗೆ ಬರುವ ತಮ್ಮ ಪರಿವಾರದವರಿಗೇನೇ ಸಮಾರಾಧನೆ ಮಾಡುವಿಕೆಯೆಂತಲೂ ತಮ್ಮಗಳ ಗೌರವಕ್ಕೆ ತಕ್ಕಷ್ಟು ಜನರು ತಮ್ಮ ಸಂಗಡ ಬರುವದು ತಾವು ವಿದ್ವಾಂಸರಾದ ಸಬಬು ತಾವು ಸೇರಿ ಒಂದೇ ಸ್ಥಳದಲ್ಲಿ ಇಳಿಯತಕ್ಕ ಆಚಾರವಾದ್ದರಿಂದ ಅದರಂತೆ ಸಂತರ್ಪಣೇ ನಡದಿರುತ್ತೆಂತಲೂ ಎಲ್ಲರೂ ಸೇರಿ ಒಂದೇ ಪಙ್ತ್ತಿಯಲ್ಲಿ ಭೋಜನಾ ಮಾಡತಕ್ಕ ಆಚಾರ ಈ ಶ್ರೀ ವೈಷ್ಣವ ಸಂಪ್ರದಾಯದಲ್ಲಿ ಇರುವದಿಲ್ಲವೆಂತಲೂ ತಾವು ಜಿನಸಿಯನ್ನು ತೆಗೆದುಕೊಂಡು ಬಂದು, ಕೆಲವನ್ನು ಮೇಲುಕೋಟೆಯಲ್ಲಿ ಖರೀದಿ ಮಾಡಿ, ಇರುವ ಲೆಕ್ಕವನ್ನು ಕೊಟ್ಟಿರುವದಾಗಿಯೂ ತಮ್ಮಗಳಿಗೆ ಮೌಲ್ಯವನ್ನೇ ಕೊಡಬೇಕೆಂದು ಆಚಾರ್ಯ ಪುರುಷರು ತಮ್ಮ ಸಮಪಙ್ತ್ತಿಯಲ್ಲಿ ಭೋಜನ ಮಾಡತಕ್ಕ ತಮ್ಮ ಸಂಪ್ರದಾಯಸ್ಥರು ವಿಶೇಷ ಮೇಲಕೋಟೆಯಲ್ಲಿ ಇರುವದಿಲ್ಲವಾಗಿ ವಿಸ್ತಾರ ಜನರು ಬಂದು ತಮ್ಮ ಮಾಳಿಗೆಯಲ್ಲಿ ಭುಂಜಿಸಲು ಅವಕಾಶವಿಲ್ಲವೆಂತಲೂ ತಮ್ಮ ಮನೆ ಜನರು ತಿರ್ನಾಳಿಗೆ ಬರುವ ತಮ್ಮ ಸ್ವಕೀಯರು ಸಹಾ ಭುಂಜಿಸುವದಕ್ಕೆ ಸಂತರ್ಪಣಾ ಎಂತಾ ತಸದೀಕಿನಲ್ಲಿ ನಮೂದಾಗಿರುತ್ತೆಯೇ ಪರಂತು ಮೇಲ್ಕೋಟೆ ನಿವಾಸಿಗಳಿಗೆ ಸಂತರ್ಪಣೆ ಮಾಡಲು ಅಲ್ಲ; ತಸದೀಕಿನಲ್ಲಿ ಕಚ್ಚಾ ಲವಾಜಮಾ ಎಂತಾ ಕಾಣಿಸಿದ್ದಾಗ್ಯೂ ತಮಗೆ ಅದರ ಮೌಲ್ಯವೇ ಸಲ್ಲುತ್ತಾ ಬರುತ್ತೆ. ಈಗಲೂ ಮೌಲ್ಯವನ್ನೇ ಕೊಡಿಸಬೇಕೆಂದು ಅರ್ಚಕಯೋಗಾನಂದ ಭಟ್ಟನು ಸಹಾ ವಾಜೂಬ್ಲ ಬರೆಸಿರುತ್ತಾರೆ. ಅದರೆ ವರುಷಂಪ್ರತಿ ವರುಷದಲ್ಲೂ ಆಚಾರ್ಯ ಪುರುಷರು ಮತ್ತು ಅರ್ಚಕನಿಗೆ ಸಹಾ ಬಹುಶಾ ನಗದು ಮೌಲ್ಯವೇ ಪಾವತಿಯಾಗುತ್ತಾ ಬರುವದೇ ವಿನಹಾ ಹುಕ್ಕುಂಗಳ ಪ್ರಕಾರ ಕಚ್ಚಾ ಲವಾಜಮೆಗಳು ಪಾವತಿ ಆಗಲ್ಪಟ್ಟಿರುವದಿಲ್ಲವೆಂದು ಪಾರುಪತ್ಯೇಗಾರ್ರ ರಿಪೋರ್ಟನಿಂದ ತಿಳಿದು ಬರುತ್ತೆ. ಸದರಿಯವರು ಹೇಳುವಂತೆ ತಸದೀಕು ಪಟ್ಟಿಯಲ್ಲಿನ ಮೊಬಲಗಿಗೆ ಜಿನಸಿ ತೆಗೆದುಕೊಂಡರೆ ಹೆಚ್ಚು ಕಡಮೆಗಳಾಗಿ ಅನುಕೂಲಿಸುವದಿಲ್ಲವೆಂಬುವದು ವಾಸ್ತವ್ಯವಾಗಿರುತ್ತೆ. ಅದು ಏನಂದರೆ—ತಸದೀಕು ಏರ್ಪಾಡು ಕಾಲದಲ್ಲಿ—ಮುಸಲಾ ಉಪ್ಪು ಸಾಟಕ ೫ ಸೇರು ಇತ್ತು; ಈಗ ೯ ಸೇರು ಆಗಿರುತ್ತೆ. ಅಕ್ಕಿ ೬ ಸೇರು ಇತ್ತು; ಈಗ ೩॥—೪ ಸೇರು ಆಗಿರುತ್ತೆ. ಈರೀತಿ ಎಲ್ಲಾ ಜಿನಸಿಯು ಹೆಚ್ಚು ಕಡಮೆಯಾಗಿರುತ್ತೇ. ೪ ಸೇರು ಅಕ್ಕಿಯನ್ನೂ ೯ ಸೇರು ಉಪ್ಪನ್ನೂ ತೆಗೆದುಕೊಂಡು ಏನು ಮಾಡುವದಕ್ಕೆ ಆದೀತು. ಆದ್ದರಿಂದ ಉಪ್ಪನ್ನು ಕಮ್ಮಿಯಾಗಿಯೂ ಅಕ್ಕಿಯನ್ನು ಜಾಸ್ತಿಯಾಗಿಯೂ ತೆಗೆದುಕೊಂಡರೇನೇ ಹೊರತು ಕೆಲಸಕ್ಕೆ ಅನುಕೂಲವಿಲ್ಲ. ದೇವಸ್ಥಾನದವರು ತಸದೀಕುನಲ್ಲಿರುವ ಜಿನಸಿ ಅಳತೆ ಪ್ರಕಾರ ಕೊಡದೆ, ಈಗಿನ ನಿರಖು ಪ್ರಕಾರ ಜಿನಸಿಯನ್ನು ಕೊಡಬೇಕಾಗಿರುತ್ತೆಯಾಗಿ ಈ ರೀತಿ ಕೊಡದೆ ದೇವಸ್ಥಾನದವರಿಗೆ ವಿಧಿ ಇಲ್ಲ. ತೆಗೆದುಕೊಂಡರೆ ಇವರಿಗೆ ಸಂತರ್ಪಣೆಗೆ ಅನುಕೂಲವಿಲ್ಲ. ಇದಕ್ಕಾಗಿ ಜಾಸ್ತಿ ಬರುವ ಜಿನಸಿಯನ್ನು ಕ್ರಯಕ್ಕೆ ಕೊಟ್ಟು, ಆ ಮೊಬಗಿನಿಂದ ಈಗಿನ ಧಾರಣೆಗೆ ತಕ್ಕ ರೀತ್ಯಾ ಜಿನಸಿಯನ್ನು ತೆಗೆದುಕೊಳ್ಳಬೇಕಾಗಿ ಬರುತ್ತೆ. ಈ ರೀತಿ ಮಾಡುವದಕ್ಕೆ ಗೌರವವಾದ ಈ ವಿದ್ವಾಂಸರಿಗೆ ಯೋಗ್ಯವಾದ ಕೆಲಸವೆಂಬುವದು ಜನಾಬಿಗೆ ವೇದ್ಯವಾಗಬಹುದು. ಆದ್ದರಿಂದ ದೇವಸ್ಥಾನದ ಲೆಕ್ಕಕ್ಕೂ ಜಮಾ ಖರ್ಚು ಗಲಾಟೆ ಇಲ್ಲದೆ ನಗದು ಮೊಬಲಗನ್ನೇ ಅಂದರೆ ಜಿನಸಿ

ಮೌಲ್ಯವನ್ನೇ ಕೊಟ್ಟು ಬಿಡೋಣವು ಉತ್ತಮವಾದ ಕೆಲಸವಾಗಿಯೂ ಇದನ್ನು ಹೊಂದುವವರನ್ನು ಅಗೌರವ ಪಡಿಸದಂತೆಯೂ ಸರಕಾರಿಗೂ ತೊಂದರೆ ಇಲ್ಲದೆ ಇರತಕ್ಕದ್ದಾಗಿಯೂ ಇರುತ್ತೆಯಾಗಿ ಈವಿಷಯದಲ್ಲಿ ಜನಾಬಿನ ಅಪ್ಪಣೆಯನ್ನುಬೇಡುತ್ತೇನೆ. ಸಾದರಾಗುವ ಹುಕುಂ ಬಮೋಜಿಜ್ ಅಮಲ್‌ನಲ್ಲಿ ತರುವೆನು. ಈ ಕೃಷ್ಣರಾಜ ತಿರ್ನಾಳಿನಲ್ಲಿ ತಮ್ಮ ಆಶ್ರಿತರಾದ ಈ ವಿದ್ವಾಂಸ ಅರ್ಚಕ ಮತ್ತು ಗುರುಗಳನ್ನು ಸಹ ಮಹೋತ್ಸವಕ್ಕೆ ಸೇರ ಮಹೋತ್ಸವ ವಿಜೃಂಭಣೆಯಿಂದ ಬೆಳೆಯಲೂ ಇವರಿಗ ಈ ರೀತಿಯಾದ ಸೌಖ್ಯವನ್ನು ಏರ್ಪಡಿಸಿ, ಇವರು ಬಹಳ ಗೌರವವಾದ ವಿದ್ವಾಂಸ ವಗೈರೇರಾದ್ದರಿಂದ ಇವರೊಡನೆ ಇರುವ ಪರಿವಾರದವರಿಗೂ ಇವರಿಗೂ ಪರಸ್ಥಳವಾದ್ದರಿಂದ ಶ್ರಮ ಇಲ್ಲದೆ ಆರಾಧನೆ ನಡೆಯಲೂ ಲವಾಜಮೆಯನು ಲೇಟ್ ಮಹಾರಾಜರವರು ಏರ್ಪಡಿಸಿರುವಂತೆ ವ್ಯಕ್ತಪಡುತ್ತೆ. ಆವಾಗಿನ ಧಾರಣವಾಸಿಯನ್ನೇ ಅನುಸರಿಸಿ ಗೌರವವಾಗಿ ದೇವಸ್ಥಾನದಿಂದ ಕಚ್ಚಾ ಲವಾಜಮಾ ನಡಿಯಲು ತಸದೀಕು ಬರೆದಿರುವಂತೆ ಕಾಣುತ್ತೆ. ಅದು ಈಗಿನ ಧಾರಣೆಗೆ ಅನುಕೂಲಿಸುವದಿಲ್ಲವಾಗಿ ಏವಂಚ ಮೊಬಲಗನ್ನು ನಮೂದಿಸಿ, ಜಿನಸಿಯನ್ನು ಬರೆದು ಇರುತ್ತಾರೆಯೇ ವಿನಹಾ ಐನ್ ಜಿನಸಿಯನ್ನು ಬರೆದಿರುವದಿಲ್ಲ. ಆದ್ದರಿಂದ ಜಿನಸಿಯಂತೆಯೇ ಕಿಮ್ಮತಿನ ನಗದನ್ನು ಸಮಾನಸ್ಕಂಧವಾದದ್ದೆಂದು ಭಾವಿಸತಕ್ಕದ್ದಾಗಿರುತ್ತೆಯಲ್ಲದೆ ಜಿನಸಿಯನ್ನೇ ಕೊಡಬೇಕೆಂಬುವ ಉತ್ತರವು ಇದ್ದಾಗ್ಯೂ ನಗದನ್ನೇ ಪ್ರತ್ಯಾಮ್ನಾಯ ಕೊಡುತ್ತಾ ಬಂದಂತೆ ತಿಳಿಯ ಬರುತ್ತೆಯಾಗಿ ಮುಂದೆಯೂ ಸದರಹು ಪ್ರಕಾರ ಪಾವತೀ ಮಾಡಿಬಿಡೋಣವೇ ಉತ್ತಮವಾದ ಪದ್ಧತಿ ಎಂದು ಫಿದವಿ ಎಣಿಸುತ್ತೇನೆ ಇಲ್ಲವಾದರೆ ಇತರರು ಕಚ್ಚಾ ಲವಾಜಮೆಯನ್ನು ಕೊಡಲಿಲ್ಲವೆಂದು ಅರ್ಜಿ ಬರೆಯೋಣವೂ ಅದಕ್ಕಾಗಿ ತಕರಾರು ಬೆಳೆಯೋಣವೂ ಹಿಂದಲ ರೆಫರೆನ್ಸುಗಳ ನೋಡಿ ಬಾರ ಬಾರ ಹುಜೂರಿಗೆ ರಿಪೋರ್ಟು ಮಾಡೋಣವೂ ಅನಂತರವೂ ಮೊಬಲಗನ್ನೇ ಕೊಟ್ಟುಬಿಟ್ಟು ಪುನಹಾ ೨ನೇ ವರುಷದಲ್ಲಿ ಯಥಾಪ್ರಕಾರ ಫಿರ್ಯಾದು ಬರೋಣ ಮುಂತಾದ ಅಸಂಗತಗಳು ಸಂಪ್ರಾಪ್ತವಾಗಿ, ಗೌರವವಾಗಿ ನಡೆಯತಕ್ಕ ಈ ಆಚಾರ್ಯ ಪುರುಷರ ಸೌಖ್ಯಗಳು ಢೀಲಿಯಲ್ಲಿ ಬಂದು, ಉಭಯತಾಪಿ ಶ್ರಮವಾಗುತ್ತೆಯಾದ್ದರಿಂದ ಮೊಬಲಗನ್ನು ಕೊಡಿಸತಕ್ಕ ವಿಷಯದಲ್ಲಿ ಸಾದರಾಗುವ ಹುಕ್ಕುಂ ಬಮೋಜಿಬ್ ಜಾರೀಲಿ ತರುವನಾಗಿ ವಿಜ್ಞಾಪಿಸಿ ಇರುತ್ತೇನೆ. ಆಚಾರ್ಯ ಪುರುಷರು ಬರೆಸಿದ ವಾಂಗ್ಮೂಲ ೧. ಇವರುಗಳು ಹಾಜರ್ಮಾಡಿರುವ ಜಿನಸಿ ಖರೀದಿ ಪಟ್ಟಿ ೫. ಅರ್ಚಕ ಯೋಗಾನಂದ ಭಟ್ಟ ಬರೆಸಿದ ವಾಂಗ್ಮೂಲ ೧. ದೇವಸ್ಥಾನದ ಪಾ॥ ರ್ರ ೪೧೦ ನೇ ನಂಬರು ರಿಪೋರ್ಟು ೧. ಮುಲಪೂಪಿ ಅರ್ಜಿ ತಸದೀಕು ಬುಕ್ಕಿನ ಯಕಸ್ಟ್ರಾಕ್ಟು ಈ ಆಚಾರ್ಯ ಪುರುಷರ ಹೆಸರಿಗೆ ತಾ॥ ನಿಂದ ಕೊಡಲ್ಪಟ್ಟದ್ದ ನೋಟೀಸು ಸಹ ಇದಕ್ಕೆ ಸೇರಿಸಿ ಇರುತ್ತೇನೆ. ಪರಾಂಬರಿಕೆಯಿಂದ ಸಾದರಾಗುವ ಹುಕ್ಕುಂ ಮೇರೆ ಅಮಲ್‌ನಲ್ಲಿ ತರುತ್ತೇನೆ.

ತಾ॥ ೧೦ನೇ ಆಗಿಷ್ಟು, ೧೮೭೨ ನೇ ಇಸವಿ.

ಮುಜರೈ ನಂಬರು 620. ಶಾಯಿ ಮೊಹರು ಇದೆ.

ಅತ್ತಿಕುಪ್ಪಾ ತಾಲೋಕು ಅಮಿಲಗೆ ಹುಕ್ಕುಂ —

ನಿಮ್ಮ ಅಗಸ್ಟು ೧೦ರ ಮರ್ಸ್ಕುಂ ೨೪೦ ನೇ ನಂಬರು ಅರ್ಜಿ ಮುಲಪೂಫಿ ನಡವಳಿಕೆಗಳು ಆಚಾರ್ಯ ಪುರುಷರ ಪೈಕಿ ಶ್ರೀ ರಂಗಾಚಾರ್ರ್ರು ಬರೆದುಕೊಂಡ ಅಗಸ್ಟು ೧೫ರ ಮರ್ಸ್ಕುಂ ೨೬೯ ನೇ ನಂಬರು ಅರ್ಜಿ ಅದರ ಮುಲಪೂಫಿ ಸಹಾ ಪರಾಂಬರಿಸಲಾಯಿತು.

ಕೃಷ್ಣರಾಜ ತಿರ್ನಾಳು ಉತ್ಸವಕ್ಕೆ ವಿದ್ವಾಂಸರಾದ ಆಚಾರ್ಯ ಪುರುಷರು ಮತ್ತು ಪರಕಾಲ ಸ್ವಾಮಿಗಳು ವಗೈರೇರು ಬರಬೇಕೆಂಬ ತಾತ್ಪರ್ಯದ ಮೇಲೆ ಅವರ ಗೌರವಕ್ಕಾಗಿ ಪೂರ್ವಕ್ಕೆ ಅವರುಗಳಿಗೂ ಅವರ ಕೂಡಾ ಬರತಕ್ಕವರಿಗೂ ಸಹಾ ಇಷ್ಟಿಷ್ಟೆಂದು ತಸದೀಕು ಏರ್ಪಟ್ಟಂತೆ ತಿಳಿಯ ಬರುತ್ತೆ.

ನಗದೇ ಕೊಡಬೇಕೆಂತ ಕೆಲವು ಹುಕ್ಕುಂ ಜಿನಸಿಯೇ ಕೊಡಬೇಕೆಂತ ಕೆಲವು ಹುಕ್ಕುಂ ಸಹಾ ಹುಟ್ಟಿ ಇದ್ದಾಗ್ಯೂ ಬಹು ದಿವಸದಿಂದ ಜಿನಸಿಯೇ ಸಲ್ಲದೆ ನಗದೇ ಸಂದಂತೆ ವ್ಯಕ್ತಪಡುತ್ತೆ. ಅದರ ಕಾರಣವನ್ನೇ ಆಲೋಚಿಸಿದ್ದಾದರೆ ನೀವು ಹೇಳುವ ಸಬಬ್ ವಾಸ್ತವವಾದದ್ದಾಗಿ ಇರುತ್ತೆ. ಇಷ್ಟಕ್ಕೂ ಜಿನಸಿ ಕೊಡುವದಕ್ಕೆ ನಿಬಂಧನೆ ಮೊಬಲಗ್ಗೆ ನಿಬಂಧನೆ ಜಿನಸಿ ಹಾಲಿ ದೊರಕಲು ಕಾಲಸ್ಥಿತಿ ವ್ಯತ್ಯಸ್ಥವಾಗಿ ಜಾಸ್ತಿ ಆಗುವ ಮೊಬಲಗು ಕೊಡಲು ಅವಕಾಶವಿಲ್ಲ. ಮತ್ತು ಗಲಾಟೆಗೆ ಆಸ್ಪದ ಆದ್ದರಿಂದ ಈವರಿಗೆ ನಡೆದು ಬಂದ ಪದ್ಧತಿಯಂತೆ ನಗದು ಮೊಬಲಗೇ ಕೊಟ್ಟುಬಿಡಲು ಅಭ್ಯಂತರ ಕಾಣಲಿಲ್ಲ ಹಾಗೇನೇ ನಡೆಸಬೇಕು.

ನಗದು ಮೊಬಲಗು ತೆಗದುಕೊಳ್ಳತಕ್ಕವರು ಸಮಾರಾಧನೆ ಮಾಡುವದಿಲ್ಲವೆಂತ ಫಿರಿಯಾದಾಗಿ ಇರುವ ಬಾಬಿನಲ್ಲಿ ರಾಜಾ ಸಾಹೇಬರವರ ಹುಕ್ಕುಂ ತಾತ್ಪರ್ಯ—ಉತ್ಸವಕ್ಕೆ ಬರತಕ್ಕ ವಿದ್ವಾಂಸರಾದ ಆಚಾರ್ಯ ಪುರುಷರು ಮತ್ತು ಮಠಾಧಿಪತಿಗಳಿಗೋಸ್ಕರ ಅವರಿಗೂ ಮತ್ತು ಅವರ ಕಡೇ ಜನಕ್ಕೂ ತಸದೀಕು ಏರ್ಪಡಿಸಿದಂತೆ ಇದೆಯೇ ಅಲ್ಲದೆ ಬೇರೇ ಕಾಣಲಿಲ್ಲ. ಪ್ರಾಯಶಃ ಶ್ರೀವೈಷ್ಣವ ಸಂಪ್ರದಾಯದಲ್ಲಿ ಭೋಜನ ನಿಯಮ ಸ್ವಮತ ಸಿದ್ಧವಾಗಿಯೂ ಇದೆ. ಆದ ನಿಮಿತ್ತ ನೀವು ಬರೆದ ಅಭಿಪ್ರಾಯ ಪುರಸ್ಕರಿಸತಕ್ಕದ್ದಾಗಿಯೇ ಇರುತ್ತೆ. ಆತಯೇವ ಆ ಭಾಗದ ಫಿರಿಯಾದು ನಿಷ್ಪ್ರಯೋಜನವಾದದ್ದು.

ಅರ್ಚಕರು ಅಲ್ಲಿಯೇ ಇರತಕ್ಕವರಾದರೂ ಉತ್ಸವಕಾಲದ ಮರ್ಯಾದೆಗಾಗಿ ಕೊಟ್ಟದ್ದಾಗಿದೆಯಾದ ಸಬಬ್ ಮೇಲ್ಕಂಡಂತೆ ಅವರ ವಿಷಯಕ್ಕೂ ಅನ್ವಯಿಸತಕ್ಕದ್ದಾಗಿರುತ್ತೆ. ಶ್ರೀ ರಂಗಾಚಾರ್ಯರು ಹಾಜರು ಮಾಡಿದ ಪ್ರಮಾಥಿ ಸಂವತ್ಸರದ ರಾಜಾ ಸಾಹೇಬ್ ಬಹದ್ದರವರ ಅಸಲ್ ನಿರೂಪವನ್ನು ನೋಡಿ ವಾಪಸುಕೊಟ್ಟು ಅದರ ನಕಲ್ ಕಟ್ಟಿಗೆ ಸೇರಿಸಿ ಇರುತ್ತೆ.

ತಾರೀಖು ೧೭ ನೇ ಮಾಹೆ, ಅಗಸ್ಟು ಸನ್ ೧೮೭೨ನೇ ಇಸವಿ.

ಈ ಬಳಿ ಇ. ಸಿ. ಷಣ್ಮುಖವೇಲ್ ಪಿಳ್ಳೆ,

ಮುಜರೈ ಇನ್ ಚಾರ್ಜು ಆಫೀಸರು ಎಂದಿದೆ.

ಈ ಹುಕ್ಕುಂ ಕಾಪಿಯನ್ನೇ ತಲಕಾಡು ತಾಲ್ಲೂಕು ಸೋಸಲೇ ಕೃಷ್ಣರಾಜಪುರದ ಅಗ್ರಹಾರದಲ್ಲಿರುವ ಸಮುಖದ ವಿದ್ವಾಂಸರು ತಿರುಮಲೆ ಶ್ರೀ ರಂಗಾಚಾರ್ರ್ರು ಖಾಯಿಷುಮಾಡಿ ಬರೆದುಕೊಂಡ ಅಗಸ್ಟು ೨೨ರ ಮರ್ಸ್ಕುಂಮಿನ ಅರ್ಜಿ ೨೪ ಕ್ಕೆ ದಾಖಲಾಗಿ ಕಾಪಿ ತಯಾರಿಯಿಂದ ಪಾವತಿ ಬಗ್ಗೆ ಶಪಟಂಬರು ತಾರೀಖು ೨೦ರಲ್ಲು ಕಳುಹಿಸಲಾಯಿತು.

ತಾರೀಖು ೨೦ ನೇ ಮಾಹೆ ಶಪಟಂಬರ ಸನ್ ೧೮೭೨ ನೇ ಇಸವಿ.

16-11-94

No. 74

Dated 19th February 1839.

To,

The Superintendent of the Astagram division.

In reply to letter No. 33 of the 21st ultimo refers him to Secretary's letter of 24th September 1835 disallowing the claim of Tiroomalay Kristnamachary to the continuance of an allowance of C. pagodas 48-2-14 for the annual celebration of Kristna Raj Teroomal in the Devastan at Mailcotah.

"Extract from the Register"

True Copy

[signature]

Supdt. Genl Records

20/10/94

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Under Secretary

Date of application for copy:- 1/10/94.

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paper:— „ „ 2

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ಶಾಯಿ ಮೊಹರು.

No. 82.

ಶ್ರೀರಂಗಪಟ್ಟಣದ ತಾಲ್ಲೋಕು ರಿಕಾರ್ಡಿನಲ್ಲಿ ತೆಗೆದುಕೊಂಡ

ಹಿಂದವಿ ಅಕ್ಷರದ ಹುಕುಂ ಕಾಪಿ ತರ್ಜುಮೆ ನಕಲು

ಮೈಸೂರು ರಾಜಾಸಾಹೇಬರವರ ಶೀಮೆ ಅಧಿಕಾರದ ಅಷ್ಟಗ್ರಾಮ ಡಿವಿಜನ್ ಸೂ|| ಕ್ಯಾಪ್ಟನ್ ಮುಂಗಮಾರಿ ಸಾಹೇಬರವರೂ

ಶುಭಕೃತು ಸಂವತ್ಸರದ ಚೈತ್ರ ಶುದ್ಧ ೩ ರಲ್ಲು ಅತ್ತಿಗುಪ್ಪೆ ತಾಲ್ಲೋಕು ಅಮಿಲ ಅಪ್ಪೂರಾಯರಿಗೆ ಬರೆಸಿದ ನಿರೂಪ ಅದಾಗಿ. ಮೈಸೂರಲ್ಲಿ ಇರತಕ್ಕ ಸಮುಖದ ವಿದ್ವಾಂಸರು ತಿರುಮಲೇ ಕೃಷ್ಣಮಾಚಾರ್ಯರೆಂಬುವರು ಮೇಲುಗೋಟೆ ದೇವಸ್ಥಾನದಲ್ಲಿ ಮಹಾರಾಜ ರಾಜಾಸಾಹೇಬ್ ಬಹದ್ದೂರ್ರವರ ಸನ್ನದು ಪ್ರಕಾರ ಕೃಷ್ಣರಾಜ ತಿರುನಾಳು ಉತ್ಸವದಲ್ಲಿ ತಮಗೆ ನಗದು ಜಿನಸಿ ಸಹ ೪೮—೨|||= ನಡಿಯುವದು ವಿಜಯ ಸಂವತ್ಸರದಿಂದ ಮೋಕೂಫು ಆಗಿ ಇಧೆ. ಯಧಾಪ್ರಕಾರ ಹುಕುಂ ಆಗಬೇಕೆಂತ ಫಿರ್ಯಾದು ಮಾಡಿದ ಮೊಕದ್ದಮೆಗೆ ಈ ವಿಷಯದಲ್ಲಿ ಸನ್ನದು ಪತ್ರ ಏನು ಇಧೆಯೋ ಅದು ಹಾಜರ್ಮಾಡತಕ್ಕ ವಿಷಯದಲ್ಲಿ ಸಾಬಕು ಕಮಿಷನ್‌ರ ದಿವಾನ್ ಕಚೇರಿ ತಾಕೀತಿ ಪ್ರಕಾರ ಫಿರ್ಯಾದಿಗೆ ನಡಿಯುವದು ಮೋಕೂಫ್ ಮಾಡಿ ಇತ್ತು. ಈಚಿಗೆ ಫಿರ್ಯಾದಿ ಹತ್ತರ ಇರುವ ಸನ್ನದು ಪತ್ರ ದಸ್ತೈವಜು ಹಾಜರ್ಮಾಡಿದ ಕಾರಣ ಅದರಲ್ಲಿ ಫಿರ್ಯಾದಿಗೆ ವರುಷಾಶನ ನಡಿಸುವಂತೆ ನಮೂದು ಇಧೆಯಾಗಿ ಮೇಲುಗೋಟೆ ದೇವಸ್ಥಾನದ ತಸದೀಕು ಪೈಕಿ ಫಿರ್ಯಾದಿಗೆ ಸಲ್ಲತಕ್ಕ ವರುಷಾಶನ ಗೈರಾದ ಅಮಾನತ್ತು ಇರುವದು ಕೊಟ್ಟು ಮುಂದೆ ಸಾಲಿಯಾನ ಕಂಠೀರಾಯಿ ೪೮—೨|||= ಸದರಿ ಕೃಷ್ಣಮಾಚಾರ್ಯರಿಗೆ ಕೊಡುತ್ತಾ ಬರಬೇಕೆಂತ ೫೨ ನೇ ನಂಬರು ಮಾರ್ಚಿ ೧೦ ನೇ ಮರ್ಸೂಮಿನ ಲೆಟರು ಕಮಿಷನ್‌ರ ಹುಜೂರಿಂದ ಸಾದರಾಗಿದೆ. ಆದ್ದರಿಂದ ಪ್ಲವ ಸಂವತ್ಸರದಿಂದ ಸಾಲಿಯಾನಾ ಮೊಬಲಗು ೪೮—೨|||= ಮಜಕೂರು ಹಣ ಸಾಬಕು ಸನ್ನದು ಮೇರೆ ಕೊಡುತ್ತಾ ಬರುವದಲ್ಲದೆ ಸಾಬಕು ಗೈರಾದ ಶಾರ್ವರಿ ಸಂವತ್ಸರ ಮಿನಹು ಫಿರ್ಯಾದಿಗೆ ಏನು ಸಲ್ಲಬೇಕಾದ್ದು ಇಧೆಯೋ ವಿಚಾರಣೆ ತೆಗೆದುಕೊಂಡು ಫೈಸಲಾತಿ ದಾಖಿಲೆ ಮೇರೆ ಗೈರಾದ ಪಟ್ಟಿ ಕಳುಹಿಸಿದಲ್ಲಿ ಈ ಬಾಬತು ಐವಜು ಕೊಡತಕ್ಕ ವಿಷಯದಲ್ಲಿ ಖಜಾನೆಗೆ ಹುಕುಂ ಮಾಡುವದರಲ್ಲಿ ಬಂದೀತು ತಿಳಿಯುವದು.

ಬತಾರೀಕು ೧೪ ನೇ ಮಾಹೆ ಏಪ್ರಿಲ್ ೧೮೪೨ ನೇ ಇಸವಿ.

ಖತ್ ಶ್ರೀನಿವಾಸರಾವು ಪೆನಗೊಂಡೆ ಮುನಷಿ,

ಹುಜೂರು ಮೊಕ್ಕಾಂ ಬಿಳಗಿರಿರಂಗನ ಬೆಟ್ಟ.

ಮೆ|| ವೆಂಕಟರಾವು ಹೆಡ್ಮುನಷಿ.

ರುಜು ಭೀಮಯ್ಯ ಹೆಡ್ ಶಿರಸ್ತೇದಾರ್ ದಾಖಲ್ ದಫ್ತರ.

ಈ ಒಳಿ ಡಿವಿಜನ್ ಸೂ|| ಸಾಹೇಬರವರ ಇಂಗ್ಲೀಷ್ ಸೈನು ಇಧೆ.

ಅಸಲಿಗೆ ಸರಿಯಾದ ನಕಲು

೨೩೪ ಮಾತುಗಳ ಸಂಖ್ಯೆ

೦—೩—೧ ಮಜೂರಿ

ರಿಕಾರಟ್ ಕೀಪರ ಮೊಕಾಬಿಲೆ ಫಾರಷಿ ಅಕ್ಷರದಲ್ಲಿ ಇದೆ.

೦—೦—೬ ಕಂಪೇರಿಂಗ್ ಫೀ

ಫಾರಷಿ ವಾಸುದೇವರಾವ್ ಕಾಪಿಯಿಷ್ಟ್

ಕಾಪಿ ಖಾಯಿಷು ತಾರೀಕು ೮—೯—೯೪

ತಯಾರಾದ ತಾರೀಕು ೮—೯—೯೪

ಪಾವತಿ ತಾರೀಕು ೮—೯—೯

ಕೇಶವಯ್ಯಂಗಾರ್ ಅಮಲ್ದಾರ್ ಸೈನು ಇದೆ.

MYSORE COMMISSIONER'S OFFICE.

No. 52.

To

THE SUPERINTENDENT OF THE ASTAGRAM DIVISION.

Sir,—Adverting to my letter of the 19th February 1839 No. 74 on the subject of a claim to a certain allowance from the Funds of the Mailcottah Pagoda preferred by Tiroomalay Krishnama Achary, I have the honor by desire of the Commissioner to acquaint you that the claimant has recently produced what appears to be full and valid authority for the continuance of the right he formerly enjoyed and which was discontinued under the orders of the late Dewan of the Commissioner pending the production of that authority, and I am accordingly directed to authorize the payment of the annual stipend of C. Pagodas 48-2-14 from the above mentioned Pagoda to Krishnama Achary both prospectively, and the arrears which, it is understood, are in deposit.

I have etc.,

(Sd.) A. Clarke,

Secretary.

Bangalore.

10th March, 1842.

Copied from the Register.

True Copy.

L. ANNATASWAMI ROW,

Under Secretary.

ನಂ. 647 / 23-4

ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಹುಜೂರು ದಿವಾಣ್ ಕಚೇರಿ
ಮುಜರಾಯಿ ಇಲಾಖೆಯಿಂದಾ.

ಟಿ. ನರಸೀಪುರ ತಾಲ್ಲೂಕು [illegible]
[illegible] ಅಗ್ರಹಾರದಲ್ಲಿರುವ ತಿರುಮ
ಲೆ ಶ್ರೀರಂಗಾಚಾರ್ಯರಿಗೆ —

~~ನೀವು ಹುಜೂರಿಗೆ ಬಾತ್ಮೀಮಾಡಿಕೊಂಡ~~ ~~ಮಾಹೆ~~ ~~ನೇ~~

~~ಮರ್ಹೂಂ~~ ~~ನೇ ನಂಬರ್ ಅರ್ಜಿ ಪರಾಂಬರಿಸಲಾಯಿತು.~~

[illegible] ಶ್ರೀ [illegible] ತಿರುನಾಳ್
ಉತ್ಸವದಲ್ಲಿ ನಿಮಗೆ [illegible] ದಿಂದ
[illegible]
[illegible]
[illegible]
[illegible]
ನಂತರ [illegible]
[illegible]

గానకోహిలంపినిందలగిరువల
రథర్ రష్న ఫునవిర్ముకోర్మూం దఖెల్తోంగు
నిలవఖాన్ఘిల్రొత్రితోం ంరఖర్మూం
జ 15 నేమరత్నం 1786 నేనంగరులజా
వందు, మత్ర్య శకటం ంగరుమూంజ 8 నే
వందు, మత్ర్య శకటం ంగరు లజర్వందు,
మరత్యం 417 నేనంగరు లజర్వందు,
ంఆం ంమరథు లజర్గళనగ్న కరాంం
గతిసలాం ంముశౌ -
ంఆం విక్రయుంంగతో షిప్పాలిశతి
శ్రక్స్థ రవతిందగంపతి శ్రీం లఘుర్, గేల
వనిత్రి నద ఇందినతిశాంఠర్గళు, గేలవ
నిత్రినద తని దిలతివక్ష్మి, హోందలంద
తితిష్మ్ దాం ఖతిగళనగ్న. కరాంం గతిసి,
త్రిస్థాంరాఖతిరునాంళిమన్త్రి శ్రీదలు. లఘం
వృవృరుస్థరునింతశర్ణ్సమూంతిదకోం
తుర్లదక్ష్మి గనిక్షిర్ంయంగరువకోం
గలగళ్ళోంతత్రత్రిదగ్ వోందులఖ్యాం

ಗೆ ಸಂರಕ್ಷಣೆ ಕೊಂಪನಿಂದ ಪ್ರಶ್ನೆಯು
ಗಿರುವದರಿಂದ, ಆಕ್ಷೇಪಣೆ ಲಕ್ಷ್ಯ ಯಾಂಗ
ದಲಾಯಿಸಲು ಕಾರಣವಿರುವದಿಲ್ಲ
ಆದ್ದರಿಂದ ಶಾಸ್ತ್ರೀ ಸನ್ 1896ನೇ ಇಸವಿ ಜುಲೈ
ತಿಂಗಳು 11ನೇ ತಾರೀಖು 1490ನೇ ನಂಬರು
ಆಜ್ಞೆ ಕೊಂಡ ಕಂಪ್ಲೈಂಟ್ ರದ್ದು
ಮಾಡಲಾಗುವದು.

ತಾರೀಖು 1ನೇ ಮಾರ್ಚ್ 1901 ಬೆಂಗಳೂರು

By order

[illegible signature]

Muzrai Secretary

[illegible]

[illegible]

Date 23·12·01
REG. No 425

1901-1902

FROM H. Ramanuja Iyengar Esqr
offg Deputy Commissioner
Mysore District

To L. Anantasami Rao Esqr B.A.
Deputy Secretary to the Govt. of Mysore
Muzrai Department

Dated 21st
Despatched 20 December 1901

Received

General No. 16

No.

Enclosure No.

Deputy Secretary's docket No. 1428 dated 27th June 1901, requesting the submission of records relating to the grant of annual allowance to Tirumale Sreerangachar of Krishnarajapura Agrahar, T. Narasipur Taluk and to some other Acharya-purushas during "Krishnaraj Tirunal" utsavam at Melkote.

Has the honor to state that the record in question was forwarded to his office with Rubkari No. 24 of this day's date.

[illegible signature]
For Deputy Commissioner
Mysore District

[illegible marginal note]

URT OF MYSORE
23 JUL 1901
2 - 7 - 7.01

In the Chief Court of Mysore at Bangalore

Friday the 26th day of March 1897.

Present

Mr Justice J. W. Best, Chief Judge

and

Mr Justice C. Meenacshaya, Judge

Petition of Criminal Appeal No. 95 of 1896-97, against the conviction and sentence by the Sessions Judge of Ashtagram Division, under Section 467 of the Indian Penal code, in Mysore Sessions case No. 7 of 1896-97	Appellant Srinivasa Raghavachar (accused)

Judgment

The appellant, Srinivasa Raghavachar has been convicted of forgery punishable under Section 467 of the Penal code and sentenced to be rigorously imprisoned for seven years.

The

ents alleged to be forgeries

3 bonds, each for the sum of Rs 9,000, which purport to have been executed by one Hundi Krishnama char on the 4th January 1894 and were registered at at Narasapur on the 28th March 1894.

Hundi Krishnama char was murdered on the 18th April 1895. On the following day, his son Runga Sreenivasa char (16th Witness for prosecution) stated before the Amildar that the murder was brought about by this Appellant who had forged these documents and was afraid of a criminal prosecution. On the 22nd of the same month, the appellant was examined by the amildar, and stated that the bonds were not forgeries, but executed by the deceased Hundi Krishnama char not for consideration, but nominally on account of misunderstanding between Hundi Krishnama char and his son and that the bonds were subsequent

to their registration, got back by the Appellant and returned to Hundi Krishnamachar ~~and his son, and that the bonds were subsequent to their registration, got back by the Appellant and returned to Hundi Krishnamachar~~. (See Exhibit E.)

The originals are not now produced. B, C and D, being merely copies obtained from the Registration office.

If the originals of B, C and D were in fact forged, the appellant's admission made before the amildar in April 1895 to which he still adheres that he was present when they were registered and obtained them back subsequently from the Registration office, would be sufficient to justify his being found guilty as a party to the offence. But if the facts are as stated by the appellant from the begining, and the documents were in fact executed

di Krishnama char and also presented for registration, the charge of forgery is unfounded.

It is of course, incumbent on the prosecution to prove that the documents in question were forged.

They purport to have been written by one Timmappaya and have been attested by (1) Vazir Saheb, (2) Shanbogue Rama Krishnaya, (3) Runganatha Chakravarti, (4) Srirangachar, Jodidar of Abbagalu, and (5) Viraraghavachar, the brother-in-law of Hundi Krishnamachar, being brother of his wife, the mother (deceased) of the 16th witness for the prosecution. The above is Sriranga char, Jodidar of Abbagalu, is also entered in the Register as the person who identified the executant before the Sub Registrar.

Of these persons, only three have been examined as witnesses in the present case — viz, Timmappaya, Viraraghava char Sriranga

According to Timmappaya's present evidence the documents were forged in Mysore, at the house of advocate Narasimmachar, in the end of February or begining of March 1894, and ante-dated with what object is not apparent, unless it be to afford Mr Narasimmachar a valid ground for declining to attest them, because he was absent from Mysore on the date the documents bear. With reference to this witness Timmappaya it is to be observed that, prior to his being made an approver, he always declared that the documents were genuine and executed by Hundi Krishnamachar.

Exhibit VI is a deposition of this same witness made on 7th June 1895, in which he has stated that the documents in question were written at D.K. Kalagiri some 15 days after he had been given

to urchase the st

(which was in December) and that he wrote the documents at the dictation of the Okkalagiri and Abbagalu Jodidars. On his attention being called to these discrepancies, he says he so stated "because the police wanted him to say so." He is is evidently a witness whose evidence is not entitled to belief.

Prosecution 5th witness Viraraghavachar, who now denies all knowledge of the documents, also formerly declared that they were genuine - see Exhibit O. No doubt, when tried for the forgery in Sessions case No 9 of 1895-96 on the file of the Nandydroog Division court, he denied all knowledge of the documents (Exhibit Q). There is, however, no reason why the denial should be believed rather than the admission contained in O

Sriranga char, Jodidar of Abbagalu, one of those tried in Sessions case No 9 of

of 1895-96 on the file of Nandydroog Sessions Division, and also denied all knowledge of the bonds in question, and still does so, but if the Prosecution 1st witness is to be believed and to this extent we think he may be believed this witness was present when the documents were written. As to other 3 attestors of the documents it is seen from the Judgment in Sessions case No 9 above referred to, they were all then examined as witnesses for the defence and all denied that they attested the bonds. In these circumstances, they were clearly not witnesses who could be examined for the defence in the present case, though they appear to have been cited as such. If their denial is true, they were witnesses who should have been examined for the prosecution

It

fficult to believe that the
ents in question were not attested
by any of these witnesses; and the fact
of this whole-sale denial by each and all
of the witnesses whose names appear on
the documents is a remarkable feature
in this case. Is it due to a consciousness
of guilt on the part of the witnesses? or
are they actuated by prudential considerations,
being under the impression that the authorities
have made up their minds that the documents are forgeries, and it will be safer
to deny all knowledge of the bonds? This
latter seems no less probable than the
former. We must, therefore, see if there
is any other evidence which goes to support
the Judge's finding in this case.

The 10th witness for prosecution, Venkoba Rao, deposes to having been told by Hundi Krishnama Char, a month before his death, of a rumour that the accused had forged documents against himself for Rs 30,000.

denial by this witness of having borrowed

Rs 500

Rs 500 from Hundi Krishnamachari's Son,
Since Hundi Krishnamachari's death, is
contradicted by the evidence of the Son
(Prosecution witness 16) and it is seen
from the witness's own evidence that
he unsuccessfully applied to the
for a loan of Rs 1,000 to pay off a
due to Hundi Krishnamachar, for a
portion of which, at least, he is still
indebted to the 16th witness for prosecution

Narunappa, 6th witness for the p
also deposes to having been told by
Hundi Krishnamachar that "bonds for
Rs 30,000 in his, and for Rs 6000 in his son's
name, had been forged, and that he had
not discovered them although he had
searched for them" and asked witness
to go with him "to make search in
other places". The witness was, at the
time of this alleged conversation, Head
Gumasta of the T. Narasapur Sub Registrar's

in which the bonds in question were registered — but he made no search in that office and states he was not asked to make any search there.

The 2d witness for prosecution, Mr Tirumala Char, also says that Hundi Krishnama Char told him, a day or two before he was murd that the accused had forged documents against him for Rs 30,000, and that he was anxious to ascertain "when and in what Taluk they had been registered." The witness admits, however, that he did not say anything about this to the Deputy Commissioner who came the day following that on which the murder was committed; and his denial that he sent money through Hundi Krishnama-char's son "at any time" is contradicted by Exhibit IX (dated 9th August 1895)[x] which the witness admits to be in his handwriting, though he denies that the word "private" therein is in his writing.

[x] The day following that on which the charge sheet was submitted by the Police.

The only other witnesses for the prosecution whose evidence need be noticed (as the rest to nothing inconsistent with the appellants' case) are

are the 14th and 16th. The former speaks to being present when Hundi Krishnama-char, after looking over a bundle of the appellant's documents, asked the latter "whether he had concocted any documents against him", to which appellant replied in the negative. 16th witness who is also alleged to have been present on the occasion improves upon the 14th witness by saying his father asked appellant "whether he had forged any documents against him, as he had forged against the Guru" (referring to certain documents purporting to have been executed by the Guru which his father had seen in the bundle), to which appellant replied "would any body believe: what enmity is there between us".

Thus the evidence for the prosecution is far from satisfactory, and it is by no means improbable that the true facts are as stated by appellant from the

be

namely, that the bonds were

executed by Hundi Krishnama char, and

taken back by him.

The suggestion that Hundi Krishnama-chari's murder was brought about for fear of the fact of the bonds being forged coming to light, does not seem entitled to much weight, considering that the evidence is that a number of ryots were complaining of similar forgeries. Such being the case, the removal of one only out of so many possible complainants could serve no purpose.

As the evidence for the prosecution does not satisfy us that the bonds were not genuine, it is unnecessary to consider the evidence for the defence. But we must say that we see no reason to doubt the truth of the evidence of the 10th witness for defence, the late Mr. Narasimma char, which falsifies that of the approver Timmappaya.

With reference to the receipt (in Kanarese characters) at the foot of Exhibit 19,

the

the Judge says he "caused it to be read by a Pandit employed in the Oriental Library and he said that the Signature below read like Narasimmachar and not Krishnamachar". The evidence of this Pandit is not on record and, as far as we can ascertain, the document does not appear to have been shown to him in the presence of the accused. We are surprised that the Judge should have information so obtained as evidence in the case. But, as a matter of , the Signature, whether genuine or not, appears to be Krishnamachar and Narasimha Char! Even if this and other documents produced on behalf of the defence are fabrications, as contended for the prosecution, that circumstance is not sufficient for finding the accused guilty of forging the documents now in question. It is quite possible that the

accused's

friends were ill advised to concoct documents for the purpose of rebutting the false evidence produced on the side of the prosecution.

With reference to the judge's remark that the "accused himself was indebted to Hundi Krishnama char and, there being nothing to prove that any special confidence or relationship existed between them, it is not likely that the one would have executed bonds for such large sums of money to the other," it is to be observed that the judge has overlooked the fact that the date of A H is 4th June 1894, i e, more than two months after the registration of the bonds of which B, C and D are copies. Moreover the 16th witness for the prosecution himself admits that "there was friendship between the accused and my father till the latter's death." [It is in fact apparent from the evidence of this witness that his frequent advice to his father to take proceedings ainst appellant to recover the money under A H was unheeded — the father being

being unwilling to press the appellant.

The fact of Appellant having "gone on his travels" a few days after he was examined by the Annuldar and made the statement E has, no doubt, created much prejudice against him. But, of course, the circumstance is in no way inconsistent with his innocence. Seeing that his enemies were implicating him in the charge of murder, it is quite intelligible that he deemed it advisable to keep out of the way pending the unravelling of the case, rather than, by staying on the spot, run the risk of being subjected to the discomforts and disgrace of being arrested and kept in custody, pending the Police enquiry &c

We set aside the conviction of, and sentence passed on, the Appellant, and direct

his

immediate release.

(Signed) J. W. Best
Chief Judge

(Signed) C. Meenacshaya
Judge

CHIEF COURT OF MYSORE

"True Copy"

Dy. Registrar

Copy applied for 12-7-1901
ready for delivery 13-7-1901
delivered to Mr. J. Everse
13/7/01

No. of words 2110
Amount 2-1-0
Exrs fee 0-7-4
Paper cost 0-2-0
Total Rs 2-10-4

4d Bm

150—92

The money order for Rs 4 was received. Herewith the money. Please receive. Wonderful soon.

[illegible]

[illegible] No 1132 [illegible] 23. 8. 07 [illegible]

[illegible] Rs 4. 0 [illegible]

[illegible]

[illegible]

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14. 9. 07 [illegible]

[illegible]

W 16/9/07

(Non authenticated)

Submitted.

Copy sent by post
25/9/07

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077
9/8/0

Recd
9/8/07

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1907 [illegible]

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No. 1131

[illegible]

(4-0-0)

[illegible]

By order

[illegible signature]

Secretary

9.8.1907

[illegible]

Presented by Rangachar in person with Rs 3.

Applies for a copy of the Govt order sanctg the continuance of Acharyapurusha mariadas to them in Melkote temple during Krishnaraja Mudi Utsavam.

[illegible]

Subject may be granted.

[initials] 9.8.07

[illegible] 29-7-07 [illegible]

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3-[illegible] 19/1907

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63 [illegible]

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[illegible]

[illegible] 401/144 [illegible]

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1 [illegible] 37 [illegible] 300 [illegible]

[illegible]

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72 [illegible] 30 [illegible]

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MYSORE ... 1807

13/...

[illegible]

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[illegible] 140 [illegible]

[illegible] 103 [illegible] 103 [illegible]

[illegible] 138 [illegible]

[illegible] 904 [illegible]

[illegible] 9.1.04 [illegible]

READ—

Government Proceedings No 2999 3000—Muz F 150 92, dated 4th April 1904, passing orders regarding the allowances due to certain Acharyapurushas during the Krishnarajamudi Utsavam in the Sri Narayanaswami temple at Melkote in the French Rocks Sub Taluk.

Petition Regd No 3179, dated 11th June 1904, from Rangachar, brother of the Ookkalagere Jodidar Srinivasa Raghavachar, praying that the honors due to his family may be continued to him.

Petition Regd No. 327, dated 22nd July 1904, received from the residents of Sosale, Krishnarajapura and other villages of the T Narsipur Taluk, stating that the abovenamed Rangachar ought not to be held entitled to the honors claimed by him

Petition Regd No 411, dated 28th July 1904 from Krishnamachar, youngest brother of the Ookkalagere Jodidar, praying for the continuance to him of the Acharyapurusha honors in the said temple at Melkote

Petition No 2460, dated 5th April 1904, from Chakravarti Anantakrishnachar of Naganahalli in the Maddagiri Taluk, praying that the allowance due to him as Acharyapurusha of the Melkote temple may be disbursed to him

Petition Regd No. 441, dated 30th October 1904, from Veeraraghavachar, son of Tatachar, praying as above

Correspondence ending with letter No 5, dated 6th July 1905, from the Deputy Commissioner, Mysore District, reporting on the subject

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No. 485-6—MUZ F 150 of 1892, DATED BANGALORE, 29TH JULY 1907

ORDER THEREON —His Highness the late Maharaja Krishnaraja Wodeyar Bahadur III prescribed, in the year 1817, the celebration of a special Utsavam in his own name in the Sri Narayanaswami temple at Melkote, and sanctioned certain special allowances and honors to four Acharyapurushas for attending the festival During the revision of the temple Tasdik Patti many years ago, *i e*, in 1829, the allowances were fixed at Rs. 140-7-7 to each of the Acharyapurushas in question

2. In the Government Proceedings of the 4th April 1904, read above, the Government directed that the continuance of the allowance should depend upon the personal worth of the Acharyapurushas and their attending the festival in a befitting style with sufficient followers. They also recognized Tirumale Srirangachar as the representative for receiving the said honors and allowances of one of the four Acharyapurushas who were the original grantees, he having fulfilled the conditions named above. As regards the Ookkalagere Jodidar Srinivasa Raghavachar who was the representative of one of the other three Acharyapurushas, the Government in their Proceedings referred to above, expressed it as their opinion that he had shown himself unfit for the Acharyapurusha honors by his past conduct, and that his next younger brother Rangachar, the present petitioner, was looked upon as an outcast in consequence of his failure to perform certain ceremonies in connection with the funeral of his deceased mother With regard to the claims of the representatives of the remaining two Acharyapurushas, *viz.*, Tatachar and Rangachar, the Government had no information before them as to whether they were held in public esteem as Acharyapurushas and attended the Utsavam in a befitting style, and they accordingly reserved the question of their recognition for consideration, pending the receipt of a report from the Deputy Commissioner on the subject.

3. Rangachar, brother of the Ookkalagere Jodidar, has now appealed against the above Government Order stating that the allegations made therein regarding him are incorrect, that he did perform his mother's obsequies in a proper manner and that he is not being treated as an outcast, and praying that the Acharyapurusha allowances and honors may be granted to him Krishnamachar, another brother of the abovenamed Jodidar, has also petitioned that the Acharyapurusha *Maryadi* which were being enjoyed by his ancestors, may be continued to him as the Proceedings, referred to above, directing the stoppage of the honorarium, refers only to his two brothers and makes no mention of him He further says that he was living in

Srirangam near Trichinopoly during the last seven or eight years, and that he was therefore unable to urge his claims earlier. Chakravarti Anantakrishnachar and Veeraraghavachar and the other representatives of the remaining two Acharyapurushas, *viz.*, Rangachar and Tatachar, have also petitioned Government praying for their being also recognised as Acharyapurushas.

4. As regards the claim of Rangachar, brother of the Ookkalagere Jodidar, the Government have perused the proceedings of the elaborate enquiry made by the Amildar of T.-Narsipur (Mr. F S. Raghavachar) into the circumstances of the petitioner's representations. From them it is learnt that in consequence of the eldest brother (the Ookkalagere Jodidar) not having been purified on his return from jail at the time of his mother's death, his next brother Rangachar performed the obsequies for the first and second days; that he applied to the Sri Parakala Matt for instructions as to how he should proceed in the matter of continuing the ceremonies; and that under the advice of the Swamigalu, he performed the ceremonies up to the eleventh day. It was then found that according to the Shastras the twelfth-day ceremonies should be performed by the eldest brother alone. Rangachar then represented the matter once again to the Swamigalu of the Sri Parakala Matt, who thereupon gave *Prayaschitta* to the eldest brother, the Jodidar, in the Sri Varahaswami temple at Mysore after convening a Sabha of learned Brahmins for the purpose. After the purification, the eldest brother performed the ceremonies of the twelfth and the subsequent days, and, as usual his two brothers Rangachar and Krishnamachar were present as secondary persons in the conduct of the ceremonies. It is represented therefore, that the funeral ceremonies were all duly performed according to the Shastras. The above facts are borne out by the evidence of the witnesses examined by the Amildar and by a letter written to the Amildar by the Agent of the Sri Parakala Matt. On the strength of these facts, the Deputy Commissioner recommends the reconsideration of the orders of Government so as to enable Rangachar to receive the temple honors.

5. From the Sri Parakala Matt's communications it is observed that the Swamigalu considered that the eldest brother, the Jodidar was fully purified by the *Prayaschitta* undergone by him, and that the second brother Rangachar the petitioner was never under any stain and that he was always allowed by the Matt to take meals, *Tirtha* and *Prasada* in the Matt. It has also been ascertained that Rangachar has been mixing freely in regard to meals etc, with the members of his community, that some marriages were celebrated recently in his family, at which he mixed freely with many religious people of his community and that he has never been considered as an outcast.

6. On the other hand, however, a large number of Srivaishnava Brahmins of the T.-Narsipur Taluk have petitioned stating that the evidence given before the Amildar is untrustworthy, that the Amildar is a relation of the Ookkalagere Jodidar's people and that he influenced the witnesses to give evidence in favor of the Jodidar. They say further that the twelfth day ceremony performed by the Jodidar is insufficient as no *Prayaschitta* was done to absolve him from the" suspicion of murder," that the funeral ceremonies performed by Rangachar cannot be held to have been completed, and that therefore the latter cannot be held entitled to the honors of Acharyapurusha.

7. After a careful consideration of the facts of the case the Government are of opinion that the objections raised in the petition referred to in the preceding para in regard to the performance by Rangachar of his mother's obsequies, are merely technical and are the outcome of personal ill-feeling. The acknowledgment made by the Sri Parakalaswami Matt to the effect that Rangachar has been always allowed Tirthaprasada in the Matt, and that he was never under any stain, clearly disproves the allegations made against him. Further, Rangachar is a Vidwan of high attainments and is a respected member of the Srivaishnava community. Under these circumstances, the Government are pleased to accept the Deputy Commissioner's recommendation and direct that Rangachar be shown all the honors of Acharyapurusha in the Melkote temple in the place of his elder brother, the Ookkalagere Jodidar, deceased.

8. As regards the third Acharyapurusha Rangachar, the Deputy Commissioner reports that he is dead, and that after him, his descendants were attending the Krishnarajamudi festival and receiving the honorarium. At present, the chief

Muzrai, dated 29th July 1907.

representatives of that family are stated to be Anantakrishnachar and Srinivasa Seshachar, grandsons of Rangachar, that they are fit to receive the temple honors in question, and that the former attended the festival in 1904-05. In these circumstances, the Government are pleased to sanction the Deputy Commissioner's recommendation to appoint Anantakrishnachar as barawarddar.

9. As regards the fourth Acharyapurusha Tatachar he is also reported to be dead having left sons and grandsons. The Deputy Amildar of French Rocks states that all the members of this family are deserving of the temple honors and recommends the name of Veeraraghavachar, son of Tatachar, to be made Acharyapurusha barawarddar. He is also reported to have attended the Krishnarajamudi Utsavam in 1904-05. The Deputy Commissioner supports the recommendation, and it is hereby sanctioned.

10. The Government observe that the Deputy Amildar Mr C. R Narayanaswami Mudaliar (now Amildar of Hunsur) has paid away the special Acharyapurusha allowances to Anantakrishnachar and Veeraraghavachar, referred to in paras 8 and 9 above, when thay had come to Melkote for the Krishnarajamudi Utsavam of 1904-05, in direct contravention of the orders contained in para 8 of the Proceedings of the 4th April 1904, read above, which directed that the payment of the allowances should be suspended pending the submission of a detailed report by the Deputy Commissioner as regards the merits of the several claimants. In doing so, the Deputy Amildar clearly exceeded his powers, and this the Government view with great displeasure. The Deputy Commissioner is requested to communicate the above remarks to the Amildar in question.

11. As regards the other petitioners, the Deputy Commissioner is requested to intimate to them that their claims do not arise during the life-time of the persons now recognised as Acharyapurushas.

L. ANANTASAMI RAO.
Secretary, Muzrai Department.

To—The Deputy Commissioner, Mysore District, returning enclosure.
The Comptroller to the Government of His Highness the Maharaja of Mysore.

Exd.—C. R.

1907-08

GOVERNMENT OF HIS HIGHNESS THE MAHARAJA OF MYSORE

MUZRAI

PROCEEDINGS

Dated 29th July 1907

No. $\frac{485\text{-}6}{\text{Muz. F. 150 of 1892.}}$

Passing orders, with certain observations, regarding the honors and allowances due to certain Acharyapurushas during the Krishnarajamudi Utsavam in the Sri Narayanaswami temple at Melkote.

GPB—13-8-07—200

READ—

Petition No. 1485, dated 22nd June 1901, from Acharyapurusha Tirumale Srirangachar of Srirangarajapur Agrahar, appealing against the orders of the late Muzrai Superintendent, in the matter of certain annual allowances due to him and three other Acharyapurushas, during the Krishnaraj Mudi utsavam in the Sri Narayanaswami temple at Melkote, Seringapatam Taluk.

AND,

Correspondence ending with letter No. 330, dated 18th June 1903, from the Deputy Commissioner, Mysore District.

No. 2999-3000—Muz. F. 150-92, DATED BANGALORE, 4TH APRIL 1904.

ORDER THEREON.—The facts of the case are as follow :—

1. Out of the Tasdik allotment for the Krishnaraj Mudi utsavam in the Sri Narayanaswami temple at Melkote, a sum of Rs. 1,336-8-6 per annum is fixed to be paid, in cash and in the shape of provisions, to the Sri Parakalaswami Matt, to Archak Alasingra Bhatta of the said temple and to four Acharyapurushas, as detailed in the margin.

Sri Parakalaswami Matt...	Rs.	737	7	0
Archak Alasingra Bhatta	„	37	3	2
4 Acharyapurushas at Rs. 140-7-7 each ...	„	561	14	4
Total	„	1,336	8	6

The payment of the allowances to all of these are for the past many years, being made in cash only, and not in cash and in kind, owing to variation in prices. Questions arose in 1893, that the Tasdik amount payable to them was for the specific purpose of each of them performing Samaradhane during the ten days of the Krishnaraj Mudi utsavam; that the Archak and the four Acharyapurushas had not been performing Santarpane, in fulfilment of the conditions of the grant, and yet they continued to receive the allowances and that the Parakalaswami Matt got the Samaradhane performed during the Vyramudi festival, instead of during the Krishnaraj Mudi utsavam. The Muzrai Superintendent thereupon held a local enquiry and, after satisfying himself that the Matt performed the Santarpane during the Vyramudi utsavam, on the ground that a *larger* number of people visited the place on that occasion and that it was more advantageous to the pilgrims, issued an order to continue the practice. In the case of the Archak also he ordered the continuance of the allowance to him because he since produced certain documents to show that the Tasdik amount was an honorarium to him. In regard to the four Acharyapurushas noted in the margin, who are the representatives of the original grantees, he ordered the withholding of the payment in 1893, pending enquiry and decided in 1895, that the continuance of the allowance to them depended upon their performing Samaradhane to Brahmins. Further in 1898, he framed rules directing the regular attendance of the Acharyapurushas during the Krishnaraj Mudi utsavam, and specifying the number of persons to be fed by them and the amount of Dakshane to be given to each of them. The present appeal is against these orders.

Tirumale Srirangachar.
Ukkalagere Srinivasa Raghvachar.
Rangachar.
Tatachar.

2. The chief point for consideration in this case is the interpretation to be put on the Tasdik Pattis of 1817-18 and 1829, under which the allowances were sanctioned by His Highness the late Maharaja Krishnaraj Wadeyar Bahadur III. The Tasdik Patti of the year Bahudhanya (1817-18) first recites the conditions of the

grant in regard to the Sri Parakalaswami Matt and provides for Samaradhane being given by that Matt to a large number of people (1,000) every day, during the ten days of the utsavam. On the other hand, in the recital as regards the Acharyapurushas, no mention is made of Samaradhane, but it is merely said that to each of the Samukhada Vidwans (four Acharyapurushas) provisions for 50 persons a day and Dakshine of five Varahas a day should be given every year. It is further observed from the Tasdik Patti of 1829, (which is a revised one and which is now in force), that there is a great difference in Dakshine fixed for the Matt and the Acharyapurushas, 30 Varahas being allotted for 3,000 persons in the case of the former, and 100 Varahas for four of the latter. From these Tasdik Pattis and other documents produced by the appellant along with his appeal petition, as well as from a copy of the letter on the same subject dated 10th March 1842, from the Secretary to the Commissioner of Mysore, to the Superintendent of the Ashtagram Division, it may be clearly construed that the Dakshane was intended to be a personal gift to the Acharyapurushas themselves, and *not* for the followers and attendants; that the entire allowance of Rs. 140-7-7 to each was intended to be an honorarium, to feed them and their followers and that it was granted with a view to induce them to attend at Melkote during the said utsavam.

3. The question of this Santarpane seems to have been raised more than once and decided in favor of the Acharyapurushas, as is observed from the Commissioner's order of 1842 and the Hassan Muzrai Officer's order of 1872.

4. Taking all these circumstances into consideration the Government are pleased to direct that no Samaradhane be insisted upon in the case of the four Acharyapurushas.

5. The continuance of the allowance will however depend in future upon two considerations *viz.*, the personal worth of the Acharyapurushas and their attending the function in a befitting style with sufficient followers etc. Mere ancestry is not the only ground for continuing it. The representative must be worthy of the honor and held in public esteem as Acharyapurusha. If these two conditions are fulfilled the honorarium or allowance may be granted.

6. These conditions have been held to be fulfilled by Tirumale Srirangachar, the present appellant and his allowances in full may therefore be granted together with the arrears of the previous years. The bill amounting to Rs. 421-6-9 for the years 1893-94 to 1895-96 received from the Deputy Commissioner with his Rubkari dated 21st December 1901, is accordingly sanctioned and forwarded to the Comptroller for audit and return to the Deputy Commissioner for payment to the party concerned.

7. As regards Ukkalagere Jodidar Srinivasa Raghavachar, who is one of the other three Acharyapurushas, Government consider that he has shown himself unfit for the honors, by his past conduct and that even his next brother (named Rangachar) is held as an outcast in connection with his deceased mother's ceremonies. As the said Jodidar Srinivasa Raghavachar and his brother Rangachar have thus proved themselves undeserving of the position to which they lay claim, every honor due to the former in the Sri Narayanaswami temple at Melkote, *including* the daily honors of Tirtha etc., as well as the allowance payable to him during the Krishnaraja Mudi utsavam must therefore be stopped forthwith.

8. As regards the claims of the other two Acharyapurushas, *viz*, Rangachar and Tatachar, the Government are of opinion that their claims must also be settled in accordance with the views expressed in para 5 above. From the records it is observed that they regularly attended the utsavams every year since 1893, but it is not clear whether they attended the function in a befitting style with sufficient followers etc., and whether they are worthy of the honor and held in public esteem as Acharyapurushas. The Deputy Commissioner is requested to submit a detailed report on these points, on receipt of which orders will issue as regards the allowances payable to them.

Muzrai, dated 4th April 1904.

9. The Archak Narasaraja Bhatta who was the representative of the original grantee Alasingra Bhatta having been dismissed in 1893 in connection with the temple theft case, and he having since died, his allowances of the previous years at the rate of Rs. 37-3-2 per annum are reported to have been brought under savings and credited to the funds of the temple. This procedure should be continued in future also.

M. SHAMA RAO,
Offg. Secy., Muzrai Dept.

To—The Deputy Commissioner, Mysore District, returning the enclosures.
The Comptroller to the Government of His Highness the Maharaja of Mysore, with the sanctioned bill.

Exd.—C. V.

1903-04

GOVERNMENT OF HIS HIGHNESS THE MAHARAJA OF MYSORE

MUZRAI

PROCEEDINGS

Dated 4th April 1904

No. $\frac{2999\text{-}3000}{\text{Muz. F. 150-92}}$

Passing orders regarding the allowances due to the Acharyapurushas during the Krishnarajamudi Utsavam in the Sri Narayanaswami temple at Melkote, Seringapatam Taluk.

SBP—27-4-04—300

Proceedings of the Government of His Highness the Maharaja of Mysore.

READ—

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Correspondence ending with letter No. 330, dated 18th June 1903, from the Deputy Commissioner, Mysore District.

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4 Acharyapurushas at Rs. 140-7-7 each ...	„	561	14	4
Total	„	1,336	8	6

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3. The question of this Santarpane seems to have been raised more than once and decided in favor of the Acharyapurushas, as is observed from the Commissioner's order of 1842 and the Hassan Muzrai Officer's order of 1872.

4. Taking all these circumstances into consideration the Government are pleased to direct that no Samaradhane be insisted upon in the case of the four Acharyapurushas.

5. The continuance of the allowance will however depend in future upon two considerations *viz.*, the personal worth of the Acharyapurushas and their attending the function in a befitting style with sufficient followers etc. Mere ancestry is not the only ground for continuing it. The representative must be worthy of the honor and held in public esteem as Acharyapurusha. If these two conditions are fulfilled the honorarium or allowance may be granted.

6. These conditions have been held to be fulfilled by Tirumale Srirangachar, the present appellant and his allowances in full may therefore be granted together with the arrears of the previous years. The bill amounting to Rs. 421-6-9 for the years 1893-94 to 1895-96 received from the Deputy Commissioner with his Rubkari dated 21st December 1901, is accordingly sanctioned and forwarded to the Comptroller for audit and return to the Deputy Commissioner for payment to the party concerned.

7. As regards Ukkalagere Jodidar Srinivasa Raghavachar, who is one of the other three Acharyapurushas, Government consider that he has shown himself unfit for the honors, by his past conduct and that even his next brother (named Rangachar) is held as an outcast in connection with his deceased mother's ceremonies. As the said Jodidar Srinivasa Raghavachar, and his brother Rangachar have thus proved themselves undeserving of the position to which they lay claim, every honor due to the former in the Sri Narayanaswami temple at Melkote, *including* the daily honors of Tirtha etc., as well as the allowance payable to him during the Krishnaraja Mudi utsavam must therefore be stopped forthwith.

8. As regards the claims of the other two Acharyapurushas, *viz*, Rangachar and Tatachar, the Government are of opinion that their claims must also be settled in accordance with the views expressed in para 5 above. From the records it is observed that they regularly attended the utsavams every year since 1893, but it is not clear whether they attended the function in a befitting style with sufficient followers etc, and whether they are worthy of the honor and held in public esteem as Acharyapurushas. The Deputy Commissioner is requested to submit a detailed report on these points, on receipt of which orders will issue as regards the allowances payable to them.

Muzrai, dated 4th April 1904.

9. The Archak Narasaraja Bhatta who was the representative of the original grantee Alasingra Bhatta having been dismissed in 1893 in connection with the temple theft case, and he having since died, his allowances of the previous years at the rate of Rs. 37-3-2 per annum are reported to have been brought under savings and credited to the funds of the temple. This procedure should be continued in future also.

M. SHAMA RAO,
Offg. Secy., Muzrai Dept.

To—The Deputy Commissioner, Mysore District, returning the enclosures.
The Comptroller to the Government of His Highness the Maharaja of Mysore, with the sanctioned bill.

Exd.—C. V.

1903-04

GOVERNMENT OF HIS HIGHNESS THE MAHARAJA OF MYSORE

MUZRAI

PROCEEDINGS

Dated 4th April 1904

No. $\frac{\text{2999-3000}}{\text{Muz. F. 150-92}}$

Passing orders regarding the allowances due to the Acharyapurushas during the Krishnarajamudi Utsavam in the Sri Narayanaswami temple at Melkote, Seringapatam Taluk.

SBP—27-4-04—300